BOSTON

RECORDER.

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Original Communications.

For the Boston Recorder.

"INDIAN FUNDS IN ENGLAND." The Montreal Christian Register, a semi-monthreligious publication, happening to fall into my ands the other day, I found that my communicaon in the Recorder of January 11th, had given e to some strictures from the editor of the Rester, and from one who denominates himself another English gentleman," but who, I am alost disposed to believe, is the identical person om whom Mr. Morse derived his intelligence .lowever this may be, the remarks of these gengen are entitled to some notice.

Before proceeding, I must observe, that the njectures of the English gentleman, as to the uthor of the communication in the Recorder, med "R.," are not at all correct. I have no mintance with "Mr. R. of P." Neither am is the gentleman would intimate, acquainted thany member of the " New England Companot am I under any peculiar temptation to ver their sins. I desire only, that correct stateents, respecting the funds and the conduct of at corporation, may be laid before the public .to the representations of the former English ntleman, I thought, on first seeing them, they ere not correct; and I think so still. It is in-edible, that an annual income of "more than 200.000," designed for religious charities, should unappropriated or perverted, in England, and provoke no public strictures. And it is even incredible, that a fund of more than \$4,000 .-0, whence this income was supposed to arise, sold be accumulated; and that, when accuplated, and especially when perverted, it should attract the attention of the Christian Church,

d the mercantile world. Such a fact would be The "other English gentleman," however, proes to do away the force of my objections; and answering certain questions which I proposed, dently designed to make greater advances than predecessor had made, towards a clear, defite, and satisfactory statement. Though one not love to publish his own overthrow, it is more than fair, that I should quote his answers

my interrogatories. He says:
"Suppose that Mr. R. and I have a little dis-Q. Who are the trustees or managers of Answer. Wm. V-, Esq. Joseph -, Esq. Edward B--, Esq. Benj. H--,
Jo. S--, Esq. J. S--, Esq.-all reside in q. lo. 8—, Esq. J. 8—, Esq. Benj. H—, p. 10. 8—, Esq. J. 8—, Esq.—all reside in mear London. Q. Where do they meet? A. the city of London taveru, Bishops gate atreet. When do they meet? A. When the Gover-, Wm. V. Esq. summons them. Q. By whom vacancies filled up? A. That is a secret: per-sthey are some times left unsupplied, because you know, requires an uncommon degree of on. Q. To whom are they accountable?-To God, to their own consciences, and to the fian public. Q. Why is so little said by an alligent and Christian public? A. Because d people would rather use additional exertion, a question the rectitude of their neighbours, or the accuser of the brethren. Q. How has a sty, once so famous, and now so powerful, becaumost unknown? A. How are a thousand a charitable institutions in Great Britain and countries, abused and diverted from their

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especting the funds, of which the first English man had spoken definitely, the second gen-

regard to the exact amount of their funds. can say any thing with certainty? This is one choice articles of their arcana, too sacred to clared; they have told me, even members crown body have old me, 'that their funds

mense, ap they could afford to employ a many missionaries.

In much seems, there fore, to be placed bediupute, by the testing many of the second Engentleman, viz.:—t hat Wm. V——, Esq. sentleman, viz.:—t hat Wm. V—, Esq. and b.G.—, Esq. Edward B—, Esq. and others, are the trustee's or managers of the that they reside in of near London; that neet at the city of he ndon tavern, Bishopsteet, when the Goi rnor, Wm. V. Esq. to them; that the manner in which values they are sometimes left unsupplied, and they are sometimes left unsupplied, and this, you know, requires an uncommon of caution; the English gentlemen in the correst, that they are sometimes left unsupplied, and this, you know, requires an uncommon of caution; the English gentlemen in the correst, the they are accountable for the correst, the two English gentlemen in the same way that a thousand other make institutions are "a pused and diverted their original intention;" (perhaps this item less satisfactory than the rest;) and that anount of meritunes, "is one of the atticles of their errana, too sacred to be developed to the correct of the increase. atticles of their errana, two sacred to be de-"though one of the invantious trustees "informant," that their funds are immense, could afford to employ a great many misto not say that the English gentleman has

thin to be, considering his a parent knowof the circumstances of the ase. There laver, one declaration of the second English an, which is to the point. He charges nency of duty, whatever it is, on a Sounknown to the readers of missionary ines, viz. "The New-England Company." esplicit. The accused and the accusation both presented to our view. An ancient instituted for the propagation of the gosthe Indians in New England & the parts is accused of perverting large funds.—
e is plain enough. All that is wanting, and with so grievous an accusation. The land rest, on the course lam willing. and rests on the accuser. I am willing the truth in evidence. But if the truth the forward clearly, or if the truth does tiate the accusation, I shall be insay, that somebody is guilty of a libel. ble institution institutions, ought not to be brought fly, and ought not to be tolerated, un-

at issue are, whether the New-Enghas large funds; and whether they these funds

ring is a brief history of the origin of It is extracted from the first Ameri-of Brown's "History of the propaga-istianity among the Heathen."

an ordinance was passed by the Enent, for the erection of a Corporation, of The President and Society for the of the Gospel in New-England, and a lection was appointed to be made for is all the counties, cities, towns, and angland and Wales. Noble, however, nign of this institution, it met with on; and many, under a variety of med to contribute a farthing to it; a

circumstance which might appear strange, did we not learn, from daily experience, that the best and most disinterested plans are sure to meet with hostility from worldly and self interested men. Notwithstanding this, however, considerable sums were raised throughout the country at large, and lands were purchased with the money to the va-lue of between five and six hundred pounds a year. But on the restoration of Charles II. the Corporation being dead in law, Colonel Bedingfield, a Roman Catholic, who had sold them an estate of £322 per annum, basely repossessed himself of it, and refused, at the same time, to repay the money he had received for it. In 1661, howe-

ver, the corporation was revived by a new charter from his Majesty, the estate which Bedingfield had so unjustly seized was restored to them, and the Hon. Mr. Boyle, a man not more distinguished as a philosopher than as a Christian, was cho-sen governor, an office which he held for about thirty vears." An extract from Bogue & Bennet's history of the Dissenters, in the Christian Register, states, that, with the funds raised by this national contribu-

tion, " the Society purchased landed estate to the amount of between six & seven hundred pounds per annum." It appears, therefore, that, about the year 1650, the Society had an income of not far from 650 pounds sterling, or somewhat less than \$3,000. After making the quotation, which announces this fact, the Editor of the Register says:

"We are of opinion that, property, which bro't in at the period of the Long Parliament, between six and seven hundred pounds annually, (sufficient to support sixteen Missionaries) and accumulating since the American Revolution, must now be very great; and that the English Gentleman must have been pretty correct in his information to Mr. Morse, that its present income is immense, although we cannot persuade ourselves to believe, that it is as great as he states it to be."

From the above extracts it appears quite probable, not to say certain, that the New-England Company has at the present time, funds to some amount, to be used for the benefit of the Indians. The editor of the Register, is of opinion, that they must be very great. This opinion seems to rest on two assumptions:-that the landed estates of the company are far more productive now, than they were 170 years ago; and that the funds have been accumulating ever since the American Re-

As to the correctness of the first of these assumptions, I have not the means of judging. 1 know not in what part of England the estates lie; and of course am ignorant what has been the increase of their value, if there has been any increase. I should think, however, from the character which the English gentleman gives to Wm. V. Esq. Joseph G. Esq. and others, who have charge of the estates, that these estates

have probably suffered very much from neglect. I come now to the supposed accumulation since the year 1776. No one has accused the Company of mal-administration previous to that year .-Nothing appears, but that they regularly expended their income, for the 126 previous years. subsequently, the editor, thinks they have been adding the interest to the principal, and that, by this time, the income of the Society must be immense. So Wm. V. Esq. Joseph G. Esq. and their associates, have been carefully guarding these funds, and adding the yearly income to the principal, for more than forty years; and have filled up the vacancies which death has made in their number, cautiously and secretly, and have of their arcana, too sacred to be declared," till they have at length accumulated an immense fund! And for what object? For themselves? For their heirs? The editor and his English friend have certainly a most singular opinion of these

For my part, I see no reason to suppose there has been any such accumulation. Nor do I see any proof whatever, or any particular reason to suppose, that the yearly income has been expended upon improper objects. Dr. Brown says, that when the appropriations of the society were withheld from the United States, they were directed to the British Colonies; and the editor acknowledges, that they are now rendering " some assistance to a few schools in Nova Scotia and New Brunswick." It is certainly possible, that this is all which their actual income enables them to do; and I presume they have not done less than this, any year since the revolution. They were, indeed, able to support, about the year 1661, not ess than 16 missionaries. But, from a statement of expenses in that year, preserved in Hazard's Historical Collections, it appears, that the salaries of fire of the missionaries, did not amount in the total, to more than £145; whereas, the "Society for the propagation of the gospel in foreign parts," now gives more than that yearly, to each missionary, both in Nova Scotia and New Brunswick. The fact therefore, that the number of laborers employed by them, has been diminished, does not prove, that any part of their income is unappropriated. Besides, it is highly probable, that, during the long period of more than a century and a half, their funds and income may have materially suffered, by means of various changes, and injudicious management, involving no spe cial blame. I know not that this is the case; but though I have a better opinion of the Society, than the two English gentlemen appear to have, I think it to be more probable, that their funds are less productive now, than they were in 1661, than I do, that they are more productive. At any rate, till we have proof to the contrary, let us hope so. "Charity hopeth all things."

I have now done with this discussion. If our friends at Montreal, choose to take the field again I have no objections. More important objects of attention, will not, probably, afford me the leisure to meet them again.

For the Boston Recorder. CHRISTIAN FELLOWSHIP.

MR. WILLIS,-If you think the following subject adapted to promote a benevolent purpose of the Recorder, please to insert it. I propose to endeavour to show, from the New

Testament, in what cases Christ requires his followers to maintain holy fellowship with each other, and in what to withhold it. So far as the will of Christ is justly displayed, it must be a subject interesting to every individual. One way, by which we learn the will of Christ is, by the approved example of the holy apostles. Being in such cases, under the immediate direction of the Holy Spirit, this practice would be infallibly right. Approved, I say, for in some cases they acted out of character: as Peter in his dissimulation about eating with the Gentiles. It is abundantly evi-

deat, that the believing Jews and Jewish profes sors, had holy fellowship with each other, as chris sors, had holy lellowship with each other, as christian brethren. This appears from the following texts. Acts 2—41, 42, 43. Then they that gladly received the word were baptized, and the same day were added to them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking

were together, and had all things common. All that believed were together. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. Acts 4-32. And the multitude of them that believed, were of one heart and of one soul, neither said a-

ny of them that ought of the things which he pos-sessed was his own; but they had all things common. Not a word is to be found to disapprove this conduct. In this apostolic example there is the strongest evidence of complete Christian fel-

The vision shown to Peter, of the great sheet,

and the subsequent transactions, recorded in the tenth and eleventh chapters of Acts, manifest that it was the will of the Spirit, that the Gentiles should be fellowshipped as christian brethren, as well as the Jews. When Peter objected against eating things common or unclean, the Spirit directed him not to call those things common, or unclean, which he had cleansed. "While Peter thought on the vision, the Spirit said unto him, Behold three men seek thee : arise, therefore, and get thee down, and go with them, nothing doubting; for I have sent them." When Peter began to speak to Cornelius and his friends, the spirit was given, in his miraculous operations, as he was given at first to the believing Jews. And upon Peter's relating to the believing Jews at Jerusalem, the transactions at the house of Cornelius, the objections made against Peter were overcome, and they said, "Then hath God also to the Gentiles, granted repentance unto life." These things, taken together, render it exceedingly evident that it was Christ's will, that believing Jews and Gentiles should mutually receive each other as christian brethren. The friendly letter that was sent from "the apostles, and elders, and

of the cordial fellowship of Jewish and Gentile That it is the will of Christ that all his followers should receive each other as christian brethren, further appears from Rom. 14-1. Him that is weak in faith receive ye. This direction is equally binding on all churches, as on that at Rome .-Did believers suppose they ought to exclude any from their fellowship, they would naturally fix on such as were weak in faith. This direction ought to satisfy them that none ought to be excluded. In connection with the above passage, Romans, 15-7, may be advantageously adduced. Wherefore receive ye one another, as Christ also received us to the glory of God. Christ, with the most cordial affection, received all them that came to

him by faith, and now receives all such. So ought all believers to receive each other.

brethren, to the Gentiles in Antioch, Syria, and

Celicia," mentioned Acts 15, is a further evidence

Additional evidence that it is the will of Christ that believers should all be received as such, by their christian brethren, may be derived from gospel injunctions to live in harmony, and from prohibitions of divisions. Romans 12—10, 16.— Be kindly affectioned one to another, with brotherly love; in honour preferring one another. Be of the same mind one toward another. 1st Corinthians, 1—10. Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment. Phil. 1-27. Only let your conversation be as becometh the gospel of Christ,-that ye stand fast in one spirit, with one mind, striving Fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. 1 Peter 3-8. Finally, be ye all of one mind. having compassion one of another, love as breth-ren, be pitiful, be courteous. 1 Pet. 4-8. Above all things have fervent charity among yourselves, for charity shall cover the multitude of sins. Rom. 16-17. Now, I beseech you, brethren, mark them that cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. 1 Cor. 3-3. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? The apostle here condemns divisions, as well as the grounds of them. 1 John 2-19. Speaking of antichrist he says, They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us .- Those that were with the apostles gave scriptural evidence of faith in Christ. Separation from such persons was the fruit of an antichristian spirit. These injunctions and prohibitions are equally binding on all the followers of Christ. There is scarcely in any case a more open, gross violation of these requirements, than where those who give public gospel evidence that they are believers in Christ, and yet are excluded as if they were not christian brethren. If men actually designed to violate these requirements and prohibitions, could they do but little more Christian brethren should endeavor to see as nearly alike as possible, in every thing; but it is in a very high degree important that they should be of one heart and of one mind, as to all the essentials of religion. Union among those that are agreed in the essentials of religion, would exceedingly abate prejudices, and lead to a friendly dis-

cussion of subjects wherein there was a difference. It appears that Christ would have all his folreceive each offer as christian brethren. from the spiritual union existing between brethren and especially between Christ and believers .-In the view of law, Christ and believers are one In consequence of the sufferings and righteousness of Christ, believers in him are as free from condemnation as if they had never sinned. Romans 1—6. There is therefore no condemnation to them which are in Christ Jesus.

For a variety of other things there is also a close union. Believers, in proportion to their sanctification, have affections, hopes, joys, sorrows, interests, pursuits, and happiness, corresponding with these things in Christ. Several very striking similitation. ing similitudes are used, to illustrate the near spiritual union subsisting between believers, and especially between Christ and believers. Believers are said to be the temple of God. 1 Cor. 3-16, 17. Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are. See also 2 Cor. 6, 16, and

There is said to be a complete union between Christ and believers. John 17-20, 23. That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us. I in them, and thou in me, that they may be made perfect in one. This is spoken of those who should believe through the word of Christ's immediate

disciples, and others. The unity of believers, and especially the ar of Christ and believers, is strikingly represented by a body, and by a body and its members. Rom. 12—4, 5. For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another. 1 Cer. 12—

of bread, and in prayers. And all that believed | 27. Now ye are the body of Christ, and members in particular. The idea here suggested, is abundantly illustrated in the foregoing part of the chapter. Eph. iv. 15,16: But speaking the truth in love, may grow up into him in all things which is the head, even Christ. From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effeetual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love. Eph. v. 29, 30. The Apostle, after directing how men ought to love their wives, says even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. Col. i. 18. And he (Christ) is the head of the body, the church. In view of the foregoing passages it may be proper to remark, that God dwells in each believer alike. The unity of Christ, and each individual believer is equally perfect. To speak in language corresponding with a body, it may be asked, how Christ commissioned certain members of his body to take a carving knife, a saw or a cleaver, and in the first place main themselves (for believers are members one of another,) and then proceed to amputate this and that member of Christ, equally sound as they are; and proceed to mangle his body by cutting off a portion of his flesh, and splitting off a portion of his bones, all which are equally sound parts of the body as that which remains? This is done, if those who give gospel evidence of being members of Christ are not treated alike, or if one refuses fellowship in any duty or doctrine which is mutually acknowledged as from Christ. As all believers are equally one in Christ, if one is received because he appears to be a believer, and another is rejected who gives similar evidence of faith in Christ, this must be respecting persons; an evil that God abhors.

The unity of Christ and all believers is such, that when any of them is rejected, Christ himself is rejected. Matt. 25-40. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Christ suffers with his children as much as he is benefitted with them.

Those that reject visible believers, and refuse to fellowship them as brethren, act inconsistently with themselves, as well as contrary to the will of Christ. It will not be pretended that all the members of a church, have the same ideas of each gospel doctrine and duty, and yet they are received, after giving gospel evidence of faith in Christ, though they have some errors; to reject other visible believers because they have some errors, must be inconsistent conduct. There must be something wrong, where men are obliged to violate their own principles.

Christ would have his followers fellowship each other only as holy persons, or in holy conduct.—
"In many things we offend all." Probably every one errs in some doctrine or duty. Errors either in sentiment or practice, cannot consistently be fellowshipped. Paul could not fellowship Peter and Barnabas in their dissimulation about eating with the Gentiles, but could fellowship them as christian brethren. He could not fellowship the Corinthians, in their divisions, or in their going to law with each other, but could fellowship

them as a christian church. Christ would not have his followers refuse to receive each other as christian brethren, on account of their maintaining and practicing circumstantial errors. An error is circumstancial, when embracing it does not destroy the evidence that a person is a real believer in Christ. Great numbers of believing Jews thought themselves bound ter it was done away; but it is evident they were received by the apostles and primitive Christians as a Christian church; and also by Gentile believers, as readily in every respect, as if they had been free from errors. This affords further evidence that Christ would have all believers receive

each other as such. It was Christ's will, that those that had been received into the church as apparent believers, should be rejected from the number and fellowship of the saints, if, after the measures prescribed by Christ, in regard to an offender, in Matt. 18, the persons persisted in sinful conduct, or continued to maintain damnable heresies, which would make it evident they were in the gall of bitterness and under the bonds of iniquity. This agrees with the direction of the apostle. 1 Thes. 3—6. Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw your-selves from every brother that walketh disorderly. He undoubtedly intended they should follow the direction of Christ. The apostle does not tell them whom they should not receive into the church; but what they should do with a brother that walked disorderly, such as worked not at all,

I do not recollect any thing in the New Testament, that has the least appearance of being in opposition to what I have advanced.

Taking into consideration the foregoing arguments, do they not afford overwhelming evidence, that Christ would have all his members receive each other in all respects as brethren, and that they should fellowship one another in all those doctrines and duties, that they mutually believed to be agreeable to the will of Christ.

Christian brethren, search the scriptures, whether these things are so; and if they are, if the scriptures know of only two moral characters, and these two diametrically opposed to each other, the saint and the sinner, the believer and the unbeliever, let us lay aside all other peculiarities, let us return to the holy example of the apostles and primitive Christians, and receive, in all respects, as shristian brethren, every one who gives gospel evidence of real gospel faith, in our Lord Jesus Christ, without adding any other qualification, or diminishing from it; for all that do either of these add human traditions to the word of God. V. W.

HYPOCRISY AND PIETY CONTRASTED. For the Boston Recorder.

Mr. WILLIS,-I have long been in the habit of spending a few weeks yearly among some old acquaintances in a neighboring State. In my last visit, I spent the first Sabbath with my friend, Mr. Easy, who, with his wife and four, out of ten children, made a profession of religion some years ago. On Saturday afternoon, which appeared to be quite a leisure time with them all, I was somewhat surprized to see no preparations making for the Sabbath. The next morning Mr. E. and his boys were occupied at the barn till nine o'clock, where, besides their usual business, having more leisure than on any other day, they took great pains according to their weekly custom, to curry all their cattle and horses, and put their barn in all their cattle and horses, and put their barn in order. The next business was, to tar the wheels of the carriage, and mend the harness a little, which was broken the week before, in order to go to meeting. Next came breakfast, and then family prayers; and because he had several times oraited praying in his family the preceding week, on account of the hurry of business, he prayed this morning much longer than usual. Now all must hurry to make ready for meeting.

As to Mrs. Easy, after rising two hours later

than on week days, she told Sally, her part before going to meeting, must be to make the beds, and sweep out all the chambers; Lucy must iron some ruffles that had been forgotton,—for said Mrs. E. it is such a small thing, it will do no hurt; Eliza must cut John's hair; Jane must mend her stays, or she would not appear at all handsome,—and the rest must get their books. Mrs. E. considered it incumbent on every one not otherwise occupied, to have a book, and to give attention to reading.
Accordingly, Hannah took one of Scott's Novels;
James the Life of Buonaparte; and Henry the Indian Wars. Mrs. E. herself, found time before meeting, to read one chapter in the Bible. Two
of the girls were kept at home to do the cooking.
After returning from meeting, we heard many critical remarks on the sermon and preacher, and many more on the shawls, bonnets, &c. which we had seen. Mr. E. took occasion to remark on the happy influence and indescribable importance of true religion, and said he had never regretted becoming a Christian. I often, says he, exhort my neighbors to become pious, and te have their children baptized, as I have done.—Mrs. E. said, that whatever others might do, she should give her children a good Christian education, and show them the importance of keeping the Sabbath holy and of becoming pious while young. They should not, at any rate, perish through any neglect on the part of their parents, for, added she, we intend they shall all join the church as soon as they are old enough.

In such conversation the Sabbath passed away, and I spent the following week meditating much

on what I had seen and heard.

The next Sabbath I spent with Mr. Wiseman, and the impressions I received in his family will not, I trust, be soon effaced. The family consisted of nine members, five of whom were professors of religion. Before the sun arose all were up, and waiting his approach to usher in this holy, this delightsome day. Though I had the fullest reason to believe that they had been engaged in private devotion before they appeared, yet all were called together to unite their supplications and praise to our common Lord and Redeemer. Prayer was preceded by reading a portion of Scripture with some of Scott's observations, and singing that exquisite hymn beginning with, "Whilst Thee I seek protecting power;" &c. Surely it was a consecrated and refreshing hour; there was no could formality no constraint. cold formality, no constraint. Mr. W. prayed like a man who had been accustomed to pray, and who had meditated much on heaven. After prayer, the business they had to perform seemed to be purely a work of necessity; it was evibe purely a work of necessity; it was evident that the Sabbath had not come upon them unawares; they had joyfully anticipated and prepared for it. At breakfast we enjoyed a delight-ful interchange of sentiment and feeling, which none but congenial minds can know. The conversation turned on the interesting associations & invaluable blessings connected with the Sabbath. I observed some of the little children listening with almost breathless attention, and one of them, when Mrs. W. alluded to the love of Christ in dying for sinners, was melted to tears.

The intermediate time before meeting, was spent by the family generally in reading the Bible, and such devotional books as Law's Serious Call, Doddridge's Rise & Progress, &c. Mrs. W. however, devoted an hour to questioning and instructing her little ones in the doctrines and precepts of christianity. She seemed greatly solicitous that they should understand the object of their existence, their relations to God and a future world; their tifying influences of the Spirit. Knowing that their ductile minds were susceptible of being moulded into almost any form, she felt that she

moved under momentous responsibilities. The family all went to meeting; and the rest of the day, after our return, was spent much in the same manner as the morning. Not a word during the day, did I hear about any secular business; not a word of criticism on what was seen or heard at meeting. In the course of conversation, Mr. W. expressed a most lively interest in all the benevolent associations of our country, and particularly in the increasing spread of religious intelligence. He said, however, that he wished our Religious Papers and Journals to give more prominence to the peculiar doctrines of christianity; for, he added, they alone are adapted to the condition and wants of fallen man.

We closed the evening by singing the hymn beginning with,-

"Thine earthly Sabbaths, Lord, we love, But there's a nobler rest above," &c.

After retiring to rest, I could not but say to myself, -this is a family of love and concord, a little heaven below; their deportment is affectionate and affable; their piety, active, uniform, and consistent; they live only for heaven. How happy would be our country, if all professors of religion were real christians? ORSERVER:

For the Boston Recorder. OLD JUDGE OF PROBATE'S GIFT.

The Agent of the New England Tract Society, is authorized to say that an "Old Judge of Probate". has devoted \$100 to the printing of a Tract which shall point out the duties of a moral kind, which Guardians owe to the fatherless Children committed to their care, and which they on the other hand owe to their Guardians. The civil law may protect the property of the fatherless; but it makes small provision for their spiritual wants.

It is the opinion of the benevolent donor, after long and careful observation, that Guardians are often very deficient in imparting moral instruction, and that they need to be reminded of their duty. The Tract is designed to be one with which Judges and Registers of Probate may supply themselves, and which they may give to every one who appears before them in the capacity of Guar-

I confess, Mr. Editor, that when I conceive the proposed Tract to be well written, and given to every Guardian and Ward throughout the United States, embracing a population of ten millions of dying immortal men, my heart swells with emotion; and I equally admire the goodness of the donor, the greatness of his design, and the wisdom with which he has appropriated one hundred dolors.

It remains only that the pen of some skillful writer be employed in preparing this Tract; its usefulness will then immediately commence, and it will continue till the Millenium.

WILLIAM A. HALLOCK, Agent.

LOVELY SIGHT.

There are many lovely sights, but there are few so lovely as a little child reading the Bible. It is beautiful to see a bee sucking the honey out of a fragrant flower, but it is far more beautiful to see a little child reading the Bible. It is beautiful to see a little child reading the Bible. It is beautiful to see a little bird stting upon a lovely tree, and to hear it singing a sweet song, but it is far more beautiful to see and hear a little child reading the Bible.

[Christian Herald.

Missionary Intelligence. Condensed for the Boston Recorder, from the Missionary Herald for May.

PALESTINE MISSION.

EXTRACTS FROM MR. FISK'S COMMUNICATIONS. NOTICES OF MALTA.

fof the history of Malta, it is not necessary to say more in this place, than that it was given to the Knights of St. John of Jerusalem, by the Emperor Charles V. in 1530, and that the Order held possession of it till 1798, when it was forcibly taken from them by Buonaparte. The British soon after blockaded the island, and besieged the strong places, which surrendered in 1800. Malta has ever since remained in possession of the British, to whom it was confirmed by the treaty of 1814. It is of vast consequence to the cause of truth, that presses are now established here, and schools commenced. A new era has arrived .-This central situation, so near Europe, Africa, and Asia, and holding so easy a communication with three quarters of the world, is now likely to be the focus of religious intelligence, and the point whence evangelical laborers shall proceed into all the surrounding regions.

Description of Valetta. At present, the principal city on the island is Valetta. It is built entirely of stone, and is consequently exempt from one of the greatest evils to be feared in the cities of the Levant ;-viz. fire. It would be almost impossible to burn a house here, if a person should undertake it; and it would be quite impossible that a fire should spread in any part of the town. The streets are in general well paved; and are kept tolerably clean by the labors of convicts, who clear and sweep them regularly, under the direction of soldiers. The houses are, almost without exception, well built and excellent. The churches are numerous; and the larger ones particularly, are furnished with two or three bells each, and some of them with still more. These are rung almost perpetually. The streets cross regularly at right angles; and, at the respective corners, are images of the different saints; as St. Augustine, St. Francisco, St. George, the Virgin Mary, &c. &c. Under many of these images there is an inscription, in the name of the bishop of the island, promising forty days indulgence to every one, who shall repeat before the image, a Paler Noster, an Are Maria, &c. I have inquired of two priests, and several others, about the import of this promise; but can get no satisfactory answer. One says, it means 40 days earlier release from purgatory. Another says, it means a release from forty days of penance imposed by one's confessor. A third says, it does not mean precisely forty days, but a much less period, the duration of which is not precisely known; for instance, if a confessor orders forty days fasting as a penance for some sin, this indulgence may perhaps release from one day of it.— Thus we see in passing through the streets, that the city is given to idolatry. The population of Valetta is about 20 or 25,000. West of the town is a small bay, which forms the harbor called Marsa Musciel, in which vessels perform their quarantine. In the middle of it is a small island, on which stands the Lazaretto. In the time of the knights, this was a prison for slaves. East of the town is the great harbor; and beyond it, forts Ricasoli and St. Angelo, and the towns Sanglea and Villoriosa. At the north end of the town, between the two harbors, is fort St. Elmo. The

south end connects with the country. Condition of the People.

The island contains about 25 lasals or townships. A lasal includes a village and the surrounding country. The inhabitants are generally poor, and many of them live miserably. At least this is true, and most emphatically true, if we compare them with the people of the United States. Their situation in regard to hiterature is deplorable enough. The great body of the people, and in the country almost all without exception, know no language but the Maltese. This scarcely deserves to be called a written language. It is a dialect of the Arabic; but the Arabic alphabet is totally unknown to the Maltese. In writing letters in their own dialect, they always use the Roman character. I have seen no books in their language, except a popish catechism, the Gospel of John, a grammar and a dictionary. The catechism was published by the bishop, for the religious instruction of childrenand is the only book that is generally known among the common people. Of the laboring class I am told very few can read even this, though perhaps they may have learned it when boys. pel of John was translated under the superintendance of Rev. Mr. Jowett, and printed by the Church Missionary Society. This has but just begun to be circulated, and the circulation of it will probably be attended with difficulty. It can however, scarcely fail to be useful, both in a religious and literary point of view. The Gospel of Matthew is now in preparation. The grammar is by G. P. F. Agius, an ecclesiastic; and the dictionary is by Vassali. These will be of use, no doubt, if the language ever comes to be cultivated; but, at present, the Maltese are very little the wiser for them. There are schools in the different villages, in which children are taught the catechism; often however by rote, without ever learning to read. Out of Valetta, such a thing is seldom heard of, as a woman being able to read.

Literary Institutions. There is a school or college of some sort, at Citta Vecchia; but I know little about it. The principal literary institutions of the Malte are the Library of the Knights, and the Colleges of the Jesuits. Both these are now in the hands of the government. The library is open at certain hours. every day except feast days; and all persons have free access to the books, but no book can be taken from the room. A large part of the volumes are in Latin ; many in Italian ; some in French and other languages. There are very few modern publi cations among them. The whole number of vol-umes I believe, is 50 or 60,000. It was founded by a knight in 1760, who gave 9,700 volumes. After wards, whenever a knight died, his books were added to the public library. Formerly the Jesuits had a large establishment here. What was then their college, is now the university of Malta .-Its funds have fallen under the management of the English government, but are still devoted to the support of the institution. There are 15 or 20 professors, and perhaps 200 students. Dr. Naudis pi sor of chemistry in this institution. I apprehend the stipend of the different professors is not very great.

There is a Lancasterian school in Valetta. Mr. Joseph Naudi, a brother of Dr. Naudi, is the He learned the system in London, and engaged in his present useful work in 1819. The government gave rooms for the purpose in one of e public buildings. The school now consists of 200 boys and 150 girls. The whelenumber that have been admitted from the first, is 606 boys & 330 girls. There are now six Jews in the school,-The course of instruction, I believe, is the same as that pursued in the Lancasterian schools in Engyear, are defrayed by a Society formed in Malta for the purpose, and consisting of English residents and Maltese.

Religious state of the People.

Is regard to religion, I apprehend the Maltese must be considered among the most dutiful and devoted sons of the church of Rome. In the bishop's catechism, in reply to the question.—
"What do you believe?" the child answers, "I believe all that which our Holy Mother Catholic Roman Church believes and teaches." Probably few of the Maltese could express their creed more correctly, or assign any better reason for it. My Arabic master who is a priest, has told me, "We ought to believe blindly, whatever the church

says." The Pope sometime since sent permission to relinquish a considerable number of the festivals, so far as to labor during the day, after attending mass in the morning. But the Maltese (whether excited to it by their priests or not, I cannot say) refused to comply with the new plan, and strictly observe all their festivals as before. The ecclesiastics are very numerous. The streets seem always full of them. The whole number in Malta, I have not been able to ascertain. Some say 500; others 1,000; and others say not less than 3000. Only a small number of these are preachers .-The others find employment in saying mass, hearing the confessions of the people, visiting the houses of the people at certain seasons to bless them, administering the sacraments, &c.

A Jew. I have become particularly acquainted with only one Jew in Malta. His name is Abraham Cohen. He is a native of Leghorn; and, while in that city, his attention was seriously excited to Christianity many years ago, by intercourse with Catholics. To prevent his being baptized, his father sent him to Tunis. After remaining there several years, he came to Malta. Here he met with Mr. Wolff, who spent much time in giving him instruction. He speaks of Mr. Wolff as the means of opening his eyes to see the truth. He has since received instruction from Mr. Wilson. I had several interviews with him. We read the Scriptures in Hebrew and Italian, and conversed at some length about the Christian religion. He seemed fully convinced of its truth and desired further instruction. He desired very earnestly to be baptized; but he knew so little about real Christianity, and the evidence of his real conversion to God was so uncertain, that we felt it a duty to defer his baptism, for a time at least. On his leaving Malta for Corfu, I gave him a Hebrew Bible for his own use, and 100 tracts to distribute. God grant that we may soon see many Jews in the same or a still more favorable state of mind.

CEYLON MISSION.

JOINT LETTER OF THE MISSIONARIES. Jaffna, Oct. 17, 1822.

A Native College Proposed.

The most important design we now have in view is the establishment of a Central School or College. As to the expediency of such an institution, we have decided; but have not yet the plan of it matured. For such an establishment there appear to us many important reasons. Indeed there seems to be a necessity for something of the kind .- Our reasons are summarily these :-

1. It will tend much to a more general diffusion of Christian knowledge among both the higher and lower classes of society.

2. By introducing the sciences along with Christianity, it will raise the standard of education, and strike at the root of idolatry.

3. In this college can be raised up Translators, Natire Preachers, Teachers, and Assistants, who will be thoroughly instructed, and well qualified to communicate instruction to others. Men can also be trained up for public service under government, whose principles and habits will be such as to become, in various ways, auxiliary to the extension of Christian knowledge.

4. In this higher seminary, the boys in our boarding schools can pursue and complete their education under peculiar advantages. Having attended to certain preparatory studies in their several schools, they can be united in this, and taught under the superintendence of one person; whereas the boys in our different schools, on the further prosecution of their studies, will otherwise, require much of the time & attention of each of us.

5. The college would prove a powerful stimulant to the boys, who are now pursuing their stu-dies in our different schools, to qualify themselves for admittance to its privileges. Although the standard of education is exceeding low, yet learning is not altogether undervalued. One reason why this people are not better taught is, that they have not the means of instruction, nor are there any among them properly qualified to teach. Their system of education is very defective; and if it were not, their language contains very few treasures to enrich the mind.

6. Such an institution would recommend our missions to the government, by providing for the public service young men trained and educated in can employ; and would therefore contribute to the perpetuity of thee stablishment of the Board here.

7. For the establishment of such an institution we enjoy facilities, which, perhaps, cannot be found in any other mission in the East. We have strength of our own to devote to this

We now have, or can easily obtain, any Tamul

assistance which may be needed. We have already under our care, boys to compose the institution; those, indeed, whose situation demands it: and our boarding schools would always be nurseries to such a seminary.

The expenses of such an establishment would not be so small in any part of India, as in this dis-

The missionaries contemplate the early establishment of at least one natire station-which will add somewhat to their expenditures. Permanent repairs will soon be required at Manepyand the number of free schools must be enlarged.]

Obituary Notice of Mr. Richards. Our elder brother is no more. Brother Richards. who was so long burdened with sickness and pain. has gone to his heavenly rest. It was not till June last, that our fears concerning him were more than usually excited. At that time, his disorder began to prey upon him with increased violence. and continued to do so till the day of his death, which was on the third of August. Some time previous to this last violent attack, he seemed to have an impression, that the time of his departure was at hand. His mind was led much to self-examination, and to a review of the past, that he might, if it were possible, find every false ground upon which he rested for acceptance with God.-This self-examination resulted in a confidence of his good estate. This confidence appeared to attend him to the hour of his dissolution. Certainly death was to him disarmed of its terrors. He hoped for a release from pain only in death, and in the enjoyment of his Saviour. His sufferings were long and severe; but we doubt not that the voice which by disease was so long forbidden to join us in prayer and praise, now bears a part in the song of Moses and the Lamb, with the company of thos who through faith and patience have inherited the promises. On Sabbath, August 4th, we assembled at Tillipally to pay the last tribute of affection to

Interesting Case of hopeful Conversion

With regard to our labors generally, we are happy to say, that they coutinue to be blessed. Since our last communication, there has been one addition to our church from among this people. The case of Philip, the individual admitted, was one of particular interest. About six years ago, he came into possession of a New Testament, the reading of which was blessed to the hopeful conversion of his soul. Two years ago, he commenced of his own accord, unknown to any Christian friend, publishing a knowledge of the Savior to his countrymen. A few months since, Providence brought him to our notice; since which time, he has lived at Tillipally, studying the Scriptures, and laboring among the people. The evidence he gives of love to God and man, is in a high degree satisfactory. For further particulars respecting him, we refer you to an account to be forwarded by

In our last letter we mentioned two individuals whom we considered as candidates for admission into our Church. Besides those, there are now 3 others, who give some evidence of having passed

from death unto life. And, in almost all our parishes, there is one individual, or more, who, al-though they give no evidence of piety, are appar-ently seeking after the truth. Some cases of this nature have excited great interest. We have much reason for gratitude to God for the good measure of grace, which he has bestowed upon our little flock, so that even the lambs thereof have been enabled to glorify him.

[The native preachers are becoming more and more useful. They are beginning to itinerate at a distance among the people, and generally spend five or six days of each month either separately or unitedly on the adjacent islands or in different parts of the district.]

[The plan of a Central School, to grow up hearafter into a Natire College, under the direction of the American missionaries in Ceylon, will commend itself to the judgment of well informed Christians. Perhaps no missionary effort has been more universally approved in this country than the institution of a College at Serampore, for the purpose of educating future missionaries. Mr. Ward when pleading the cause of that contemplated seminary, was every where received with great cordiality; and the object he had in view was every where considered as eminently worthy of patronage. We cannot doubt, that any prom-ising institutions, founded by our contrymen to aid in the advancement of Christianity, will meet with an encouraging reception. We do not recommend donations to this specific object, howeyer, till the form of the institution shall be developed, and application shall be formally made to the public in its behalf.]

MANEPY.

EXTRACTS FROM MR. SPAULDING'S JOURNAL, Worship at a Heathen Temple.

Dec. 13. Early this morning people began to flock to the temple near us, and to bring cocoa nuts in great numbers. I soon understood that it was a great day: Every thing, however, was still, until just as I closed the forenoon worship, when the drums, accompanied by two or three other musical instruments resembling our trumpets & French horns, began their jarring noise, as a signal for people to attend. Nothing was done excepting by way of preparation, until one o'clock. temple is a small building with mud walls, divided into the inner and outer court. In the inner court is the image of Pullagar or Canevady. No one can enter into this but the priest. The outer court is for the people. This was lined with cloth in the inside, and many ornaments of leaves and branches are hung in every direction. In the middle are two altars for a Sacrifice, on one of which is the image of a rat, the fabled convey-Before the temple were two ance of the god. plantain trees with fruit on them, set out for the occasion. About a thousand cocoa nuts were prepared for the ceremony. Near the two altars, were two large brass condlesticks, about four feet high, with the likeness of a peacock on the top, each prepared for a number of lights. After these were lighted, the first thing done was to bathe the For this they took a large copper kettle, and filled it with the water of the cocoa nuts. This they carried into the inner court, and gave the god a full bath; after which they gave him a number of shower baths with the same kind of water .-This done, he was dressed and adorned with flow ers for worship. The people then amounting to five or six hundred, many of whom were the chief in the parish, and some from other parishes, drew themselves up in two ranks, each side of the door leading into the temple, and extended themselves for many rods in front, so that all could have a peep at the god when the curtain should be drawn All was now ready. The drums and other mu-sic,—if it could be called such,—waxed louder and quicker, as a token that the god would soon deign to make his appearance. All stood in silent gaping expectation, each having his eyes directed towards the door of the inner court, and, at the same time, showing, by the moving of their lips, that they were invoking the supposed god. On a sudden the curtain was drawn. All instantly bow ed themselves down before their god, raising their clasped hands above their heads, and occasionally striking their foreheads with their fists, and muttering their praises aloud. That the people might have a more distinct view of the image, the riest first waved a triangular chandelier, having about a dozen lights, slowly around the figure, showing every part. After that a large flame of fire was kindled in a censer. After this, three large lights. In these censers were camphor and aromatic substances, which, when burning, filled the temple with incense. Every time the were exchanged to give a new view of the image, the people bowed down and repeated their prayers and ceremonies. Notwithstanding all the light, however, a few spangles of tin, tinsel, silver, and perhaps gold, hanging round the bands, head, and trunk of shapeless Canevady, was all that could b seen ; while he, in his darkened den, was insensible to the honors conferred upon him by his deluded followers. - Another scene now presented itself. About a hundred of the poorer class gathered round a large stone, on which the remaining cocoa nuts were to be broken. Four or five athle tic men were selected to throw them, and the others stood ready to seize the scattered fragments. As soon as they began to dash them on the stone, all rushed in, and each strove to get the greatest share. During the whole time, in which nearly five hundred cocoa nuts were broken, nothing but pushing, quarreling, strtfe and noise, was to be witnessed; and not a few little boys were thrown down, and run over, notwithstanding all the authority that could be used by the higher classes .-Even the poor pandarum was glad to retreat, after a vain attempt. Thus ended a scene not unfrequent among this people. Indeed I may have an opportunity every day of witnessing the same cere-mony, with the little difference of numbers and noise. I have been the more particular in this acexhibition of heathenism takes place every day in Manepy. The expenses of this cereme day, have probably been, exclusive of the time spent, about eight Spanish dollars. But when we consider that within 2 miles of the church there are five such temples, besides about the same number of smaller ones, and that there are at least twelve great days in each year, besides the daily offerings, which are proportionately liberal, and the constant gifts to the Pandarum, or beggars, we can estinate the expenses of heathenism at no small sum. Especially we must consider it a tax upon the people, who are by no means wealthy. I do not hesitate to say, that, on a very moderate calculation, people in America are able to give ten dollars, as often as these give one, and that a common parish there, can give as many thousands, as the people in Manepy give hundreds.

Brief Summary. March 4. By reading the above journal, you will be enabled to understand what our labors have beenand what our prospects now are, in Manepy. Inaddition to those particulars, it should be stated, that there are five free schools attached to this station, in which, before the cholera prevailed, there were a little more than two hundred boys, who attended constantly. In three of these schools female children attend, and in one, there were six little girls of good cast, before the Cholera appeared. Of the manner in which I conduct these chools, and of the weekly accounts of the masters, I need not say any more, than to refer you to the journal of Oodooville, which was forwarded to you before I left that place; as my method is the ame as that, which brother Winslow and I adopted there. It may be proper however, to observe, that the schoolmasters have on Saturdays recited two Gospels, and part of another, and that I have endeavored to make them understand what they have recited.

Our prospects for a boarding school, are as good

as we could expect. We already have eight scholars; all but the three from Oodooville are, of course upon trial, as it is but a few days since the school as commenced.

They have all at times, manifested more or less concern for their souls; but neither gives evidence of a change of heart. They are sometimes affected when we tell them, that those, who support them, often pray for them. We trust they will never be forgotten. We have evidence, in the conversion of so many belonging to the boarding school, that God it intending to make these schools great blessings to his cause here'; and we hope they will always be remembered in the prayers offered up for this mission. Our encouragements at this station in all the objects of this mission, are as great as we could expect, considering the short time we have occupied it, and that for nearly three months almost every thing has been checked by the cholera.

December 31, 1821. Mr. S. mentions the formation of a Bible Society at Jaffna-the subscriptions amounted that day to more than 800 rix dollars .- " Nothing can exceed the anger, fury and malice of this people when excited—their motions are very quick, their look, wild and fierce, and their imprecations awful."]

BATTICOTTA. EXTRACT FROM Mr. MEIG'S JOURNAL.

The present number of girls in the boarding chool is four. Three of them have English name -Charlotte Wright, Julia Ann Henshaw, and Jane Smith. Mr. Meigs writes favorably of them all. The other was named Anna Kemp, but for

ill behavior, has been deprived of it .- Of one that

has left the school, the journal says :--]

Though Mary Smith has left the school, it is roper to give some account of her in this place It has been mentioned, in former journals and letters, that Col. Thomas Penson of Bengal, contributes annually one hundred rix dollars for the support of Mary and Jane Smith. They were named after "good mother Smith," as she was called, at the Cape of Good Hope. Mary joined the School August 16, 1819. She was then about eleven years of age. She remained in the school about one year and a half. In January 1821, she was married to a young man who is employed as a cook to our boarding school. He is very decent and active young man, of the Vellale cast. They live near us and attend meeting on the sabbath. Her husband also attends morning and evening prayers in the church. For several months, during the past year, Mary has attended here daily, and assisted in instructing the small girls, and at the same time continued to make improvement in her studies. Besides learning to sew, she has committed to memory several catechisms the ten commandments, the creed, the Lord's prayer and several other short prayers for daily use. She has learned to read and write her own language. She reads in the New Testament quite intelligibly. Though we regret, that the customs of this country are such as prevented Mary's continuing a member of the school any longer; yet could Col. Penson now see Mary Smith, and behold how much she is raised above those who, a few years ago, were her equals, he would not think that his charity had been bestowed upon her in vain. The young couple appear happy in each other, and are enabled to support themselves very decently.

instruction, I have strong hopes, that they will ere ong profit by it to their souls. In giving some account of the progress, which the boys have made in their studies, it is proper to remark, that as the parents of almost all the boys and girls in the school are poor, the children, when they are brought to us, even though they may be eight or ten years old, are usually ignorant of the famul alphabet. This is a great disadvantage, as much time must be spent before they can learn the first principles of their own language, which they ought to have known at a much earlier age. Add to this the great difficulty of learning to read the Tamul language with propriety. Should a boy of good abilities at the age of six or eight years commence the alphabets of the Tamul and English languages at the same time, and devote e-qual attention to both, he would learn to read English much sooner than he would learn to read his own language.

As they are disposed to listen attentively to divine

EXTRACTS FROM Mr. WOODWARD'S JOURNAL. Batticotta, Feb. 26, 1322. Spent this afternoon in this village, testifying, from house to house, re-pentance towards God, and faith toward our Lord esus Christ. In many places, I was received in a very friendly manner, and had some favorable opportunities of making known the way of salvation. In one instance, however, I met with much opposition; indeed more than I have ever before witnessed.

Conversation on various Christian Doctrine. In another place, when conversing with some nen on the peculiarities of the Christian and heathen religions, one man inquired, "Whence orig-inated your religion?" On being told, that it was revealed from heaven, he asked, "Why is such a revelation necessary?" I replied, "The condition of this people is abundant evidence of its necessity. They are ignorant, and would always remain ignorant, of the true God, were it not for this reve lation, which God has made of himself; which he has sent to you; and which I now declare unto you. By this revelation you are taught how to worship God." "This," said he, " is altogether unnecessary. Are we fools? Do we not know how to show our respect and obedience to our fellow men ?" I then inquired, whether the king would the sooner be constrained to show kindness subjects, by the multitude of their salams (bows) or by their love to his person and obedience to his laws? He acknowledged "by the latter." Then l explained, and he appeared satisfied.

27. Was visited this morning by a man from a neighboring village, who brought me milk and eggs as an expression of gratitude for my attention to his sick brother. I endeavored to shew his obligation to Christ, by whose command I had come to this country, and from whom I learned to visit the sick. This he acknowledged, but when I told him of the Gospel, which Christ had commanded me to preach, and of his obligations to receive and obey it, he turned and went away.

28. Spent this day in Mooly, a village in the western part of Changany. There I found many people to hear the words of eternal life. The day was interesting, and I hope profitable to myself. I certainly experienced something of the pleasure of making known the way of salvation to those who never before heard the joyful sound. When speaking to an aged woman of the love of God, in giving his only Son to die for us, the narrative affected her even to tears; but when I told her of the great sin of idol worship, she started with a-mazement, and inquired, "Is it indeed so? Can it

be sin to worship images."

March 7. Was visited this morning by the for mer maniager (head man) of Batticotta, of whom we have written in former journals. Although spent nearly two hours in conversation with him ; vet found it impossible to confine his attention to the examination of any subject. He however promised to attend meeting next Sabbath, assuring me, at the same time, that he should neither believe, nor embrace the Christian religion.

Had a better audience than usual in or 10. Had a better audience than usual in our preaching bungalow. The maniager, who promised to attend meeting to-day, did not arrive till near the close of worship, having been detained in conversation with brother Meigs, who was visiting from house to house. He has again to-day, as usual, manifested a spirit of opposition to the truth. This be does more particularly when other heathen are present. He denies that he is a sinner, and declared that he did not promise to attend meeting to-day. Finding it difficult to make him hear in the presence of others, I invited him to

the house. While going, he observed, "Do entertain such sanguine hopes of the convenion this people." This at once suggested to a this people." This at once suggested to as subject, which I thought might be profitable conversation:—the sovereignty of God. I explained to him the nature of the Gospel, as being a tirely opposed to the natural heart, and dislike by all unregenerate men. I told him that of hopes of success did not depend upon our owner forts, and that God only could do the work. To very much surprised him, and he observed; have always been in the dark, not being able understand any thing of the Christian religious have always been in the dark, not being ablunderstand any thing of the Christian religion but am now deeper involved than before. Ith always been my impression, that your princip object was to make men Christians at any rate at least, to induce our people to assume the fm of Christianity." When I told him that we not wish to see men become Christians, uniform conviction of the truth of Christianite was still more surprised, and added, "All the was still more surprised, and added, "All the things are against your religion, particularly be cause it is so contrary to the views and feelings this people." This I adduced as an argument that our religion was not of man's invention, but from God. To this he made no reply, but appeared much absorbed in meditation. This mas he has often with much. He has often with been labored with much. He has often visited to hear the Scriptures read and explained; have also visited him to give him instruction never, before this, have had an interview him, which, on the whole, I thought very prob ble; but to-day I have been delighted with moderation and candor, and hope that the imputant truths he has heard may by the Spirit of 6 be made the means of his conviction

Various Missionary Labors.

April 6. While examining the Changaty sea to-day, I was requested to go to the house of man sick with a fever. I there read and expose ed the Scriptures. When reading the eighth da ter of Luke, one woman in particular was lender ter of Luke, one woman in particular was leader affected by its contents. When I inquired of sick man, "Do I not disturb you by so much a loud speaking? If I do I will go;"—his wife (in woman weeping) begged him to say, No. Beanimated by this circumstance, I continued in exhortation to the sick man, whom I consider but a little removed from death, pointing out bim the way of salvation, insisting particular holiness of heart as requisite for obtaining hap ness in the world to which he was rapidly has ing.—Visited many families; but all were preping themselves by sleep for the fatigues of anothing his ceremony at their temple.

7. In returning from meeting in Changanya morning, a brother of the schoolmaster cane me, and requested me to lend him a book, whit would teach him what he must do to be sin This man, for some weeks past, has manife some concern for the salvation of his soul. has been a constant hearer at Changany. ! not, however, find in him that sense of his or sinfulness, which I pray he may yet feel.

19. Established a school in Sittinkern, at lage in Changany, west of the church. In school is large, and promises much. 26. This evening held a meeting at the quest of a few boys. The seriousness, which in has manifested for the few days past, has been means of leading others to consider their wa I was much pleased to be requested by the be

themselves to converse and pray with them.

feel increased anxiety for them, and am much couraged to labor for their good. May 7. Have to-day heard a pleasing woo of our schoolmaster in Changany. For some is past, I have discovered in him a particular all tion to divine truth. But till now, I have been aware of his having any very serious co tion of his lost state. I find, upon particular quiry, that he has been thoughtful more than months. At the commencement of the pres year, his conviction of duty was so strong, that voluntarily relinquished his accustomed emp ment of expounding heathen books at the ten and became diligent in his search after He obtained from us a copy of the Gospel of which he studied daily, and also read it tol ged mother, till he had gone through it, in on even the tenth time. He now appears truly

cerned for the salvation of his soul. His langua

family of the master before mentioned. I

I am a greats inner, what shall I do to be an

10. Went to Changany to converse with

him busily engaged with his pupils. It may remarked in this place, that this school, for weeks past, has made uncommon proficiency Chirstian studies, which results only from the gave an interesting is mind. A Brahmi for the express purpo thouth he had much an, yeth boldness enough to denous ais belief in Christian religion. He confised and denid My interview with the family, consisting of parents, wife, brother, and children, was and interesting. It is a distressing fact, this ing the time in which he has manifested this cern for his own soul and of those dear to his wife has manifested increased zeal for, and in ment to her vain g ds. All his efforts to is

her have been apparently fruitless.

14. I have this day visited the family of Changany master. I discovered that his part had received much instruction. Convered his wife more particularly. Endeavoure her see her great guilt in rejecting the rep warnings she and had of her danger, and ren her to the judgment day, when there might separation of man and wife forever. After he house, Mrs. W. had a more particular con sation with her, and discovered some degratenderness of heart. She acknowledged there had been a great change in her husb and she thought him to be somewhat densated itself. This derangement, however, manifested itsilly on matters of religion. She doubted not had arisen from the instruction he had referent the missions. from the missionaries.

Preaching in the Market-plate.

June 7. Have been to-day to preach market in Changany. I consider this place favorable for preaching the Gospel: fare because so many people collect here from the rent parishes. Many men have the opport of hearing, who would otherwise always to ignorant of the Gospel. In visiting the host ignorant of the Gospel. In visiting the has found many to hear. One family in partial seemed to devour every word I uttered. To night I went to the school, where I found to dividuals and the school, where I found to dividuals waiting for my return. While! quiring into the state of the school, those sons took my interpreter aside, and began important enquiries respecting the way tion. While I was still engaged with the the master came to me, and pointing individuals, said they wished to continuously me. They are both men of respectability have been almost constant hearers of the sit Changany. They both manifested a great to be more fully instructed in the Christian gion, and to be furnished with Christian best

---The donations to the American Boat missioners for Foreign Missions, from Marc April 12th, amounted to \$2,110, 41; beside Legacies, and several donations in clothing

tion whi ing is not dences of

> fter givin laces of The re he expen \$100. The

BOSTON RECORDER.

SATURDAY, MAY 10, 1823.

Fourth Annual Report of the Directors of the PENITENT FEMALE'S REFUGE; Boston.

This humane institution was particularly noticed in the 32d number of our last volume. From the Report at that time before us, we gave an outline of the history of the "Refuge," from its establishment in 1819; and stated our views of its importance to community at large, and more especially to the unhappy objects of its charity.

The fourth Report enters less into details than the third, because they are less necessary, as the institution becomes better known, and its claims on public support more fairly estimated. But its friends are congratulated on its present favorable state; the labors of the Directors have been blessed; prayers have been answered; prospects of usefulness are promising. An Act of Incorporation has been obtained from the Legislature, and henceforth the Society will take its place among others, "which are at once the ornament and evidence of a Christian community."

The Report speaks very satisfactorily in relation to two objections, which are not unfrequently urged against the institution, viz. that community will derive no benefit from it, and that the hand of charity ought not to be extended to persons of so bad a character. But we must refer our readers to the report itself. A single extract :

" Others have been seduced, deceived, and led from their father's house, by the vilest means .-Falsehood and treachery first imposed upon their insuspecting minds; then baseness and cruelty. with satannic exultation finished the work of hellish destruction, of all that was held sacred by piety, truth, and domestic peace. When it is too late to return, and impossible to recover her former state, she discovers the cheat, while left among others, as vile as her seducer. She now needs no stern moral accuser of her neglect of pious counsel; her own conscience does all this, and more than another could in this respect :- but she needs some kind hand to point her to a REFUGEa place where she may prove her penitence, and lead her Father's pardon. And what reason can e assigned why such a place should not be provided for such cases? We can see none, and conclude it is a Christian duty which helps to support such an institution."

Eight persons are now living in the Refuge .-Many more might be taken in, but for want of funds and a more eligible house. The subscription which was opened last year for a new building is not yet filled up, and the Directors think it improper to make any further arrangements for erecting it, till the sum of \$5000 is subscribed .-None are received to the Refuge, but upon evidences of much earnest desire, made known to some serious friends, and by them communicated to the Directors. The whole number admitted since March 8, 1321, is 43. Since Jan. 1822, 26. Some of these have returned to their friends, after giving evidence of reformation; for others, places of service are procured, according to their abilities, dispositions, and apparent characters.

The receipts" of the last year were \$515, 45the expenditures, including a balance due to the treasurer, were \$568 64. Since the commencement of the current year, there have been received some small donations, and an anonymous one of \$100.

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The object cannot fail to commend itself to every benevolent mind, and the judicious management of funds collected for it, may be relied upon from the known character of the officers and pattons of the institution. It is to be fervently desired, that the present year may not pass away, without enabling the Society to accomplish more than can possibly be accomplished with its hither to limited means. .

REVIVALS OF RELIGION.

Presbylery of New Castle, Del .- The Report of this body prepared for the General Assembly at their ensuing annual meeting is published in the Christian Repository, and contains interesting in formation. Revivals that had commenced the preceding year, have continued in some instances through the past year. Much valuable fruit has been gathered by the church. In some cases the work of God has increased in power and extent.

In the congregation of Fagg's Manor the revival commenced more than a year ago, and is still proressing. 104 persons have been added to the Surch. Anxious meetings have been frequent and reseful. Prayer meetings are numerous and standed. The lay members of the Session tive, and their labors are signally blessed. amon opposition has been aroused, but the and zeal of God's people has been rather infeared and strengthened than diminished by it.

In Upper Octorara, 75 or 80 persons have been added to the church during the past year. Prayer meetings, from 12 to 16 in number, are held every week, and are well attended. The Elders greatly assist the Pastor in public exercises. Opposition here too is open and bold. Singing Schools have been on the whole injurious to the progress of the

At the Forks of Brandyntine-Ten prayer meetngs are held every week, seven of them attended by the Pastor. The expectations of the friends of Zion, however, in regard to a general revival of religion have not been realized.

In the congregations of Union and Doe Run, the state of religion has been for some 'time past incommonly flourishing,-great numbers have been added to the congregation of the Lord.

In Little Britian, though without a Pastor, here are hopeful symptoms of a revival.

la Bellaire, a remarkable change has been wrought during the year past, and a Society formed in aid of Foreign Missions, which promises to be

The pleasure of the Lord seems to prosper in the ngregations of Stateridge and Centre. Some odividuals have been lately awakened-prayer eetings are held every exening in the week.

In the congregation of Chesnul Level, appearanles are hopeful. The youth are more serious and Altentive-prayer meetings have been frequenttreat numbers have attended, and the exercises have been exceedingly solemn.

The late revivals in Nottingham, Charleston, fencader, St. Georges, New Castle and Wilmingon, though in a great measure subsided, have caused a joyfol harvest.

The Congregations of Newark, Christiana, Co

lumbia, Lancaster, Pequea, Middletown and Draugers, are all in an encouraging state.

The Report of the Newcastle Presbytery concludes as follows:-" The missionary Itinerations of the brethren are continued, and appear to be useful. During the last year an Union Meeting of several ministers was held and continued for two or three days, and was remarkably blessed to the ministers engaged as well as to the congregation in the bounds of which they were assembled. In conclusion, the rapid multiplication of Prayer meetings, and their increasing popularity; the growing zeal and activity of our Ruling Elders and lay members; the increased liberality of our churches towards Missionary, Bible and Education Societies; the probable settlementof Pastors over several of our vacant congregations ere long; the encouraging attendance on public ordinances; and some hopeful symptoms of a revival in church discipline, are, in our opinion, signs of better times, and call for the devout expression of our gratitude to the great Head of the Church who is thus lifting up the light of his countenace upon Zion."

Revival .- Zion's Herald states, that a pleasing revival is progressing at Rowe in this State-that upwards of twenty have tasted the sweets of redeeming love, the majority of whom are heads of

Extract of a Letter from a Gentleman in Fredericksburg, Va. to his friend in this city.

"I am happy to inform you that the Revival named to you in my last as having commenced here still continues .- We have meetings every night in the week. Several have obtained a hope, that they have passed from death unto life, since our last communion, mostly among the females.-There are, however, a few males who seem to be deeply impressed. I have no doubt there are many whose minds are serious, who are yet unwilling to acknowledge it .- At a meeting of the males last night, at Mr. Wilson's, there were nearly 40 present; more than double the number that have attended any former meeting of the kind .- I cannot but think that God vet intends to bestow a great blessing upon this town .- We need your prayers my dear brother and those of all Christians at this interesting time."

RELIGIOUS SUMMARY.

Origin of the Slave Trade .- The first slaves were brought from Africa, by the Portuguese and sold to the Spaniads in 1443. Establishments for the purpose of carrying on the trade were then formed at Senegal and Cape de Verd. In 1501, the king of Spain gave permission for the importation of slaves into his dominions, and imposed a duty on the traffic.

Bishop of Calcutta .- The Right Rev. Reginald Heber, has recently been appointed successor to Dr. Middleton, whose sudden death we lately

Diocess of North Carolina .- The Rev. John S. Ravenscroft has been unanimously elected Bishop of this Diocess by the Convention of the Protestant Episcopal Church of the State.

Episcopal Foreign and Domestic Missionary Society.—An Association auxiliary to this Society was formed by several of the female members of Christ Church, Philadelphia, the 21st ult. The Constitution of the Association earnestly recommends to every member in her private devotions to pray for the prosperity of the missions undertaken by the parent society.

Philadelphia Presbytery .- The last sessions of this body were held in Philadelphia from the 15th to the 18th ult. A number of candidates for the sacred ministry were examined in several parts of their preparatory trials, and four were licensed to preach the gospel. The revivals with which God has graciously visited several congregations within the bounds of the Presbytery, particularly, Deerfield, Doyleston, Nesheming, Newtown, and Solebury were gratefully noticed; and the Presbytery recommended that the members of their churches should observe a portion of every Mon day evening, in addition to the various associations for prayer that already exist, for special prayer in the closet and in the family for the more abundant effusions of the Holy Spirit.

Columbian Society, &c .- An association with this name has just been formed in Washington. auxiliary to the General Convention of the Baptist denomination. Its objects are, to aid the Columbian College, and to promote the cause of missions. Harmony Society .- The founder of this Society is Mr. Rapp, a native of Germany, who is now about 70 years of age. He is a Seceder from the Lutheran Church. He emigrated from his native country in 1803, with 300 or 400 followers. Their first settlement was formed in Butler Co. Penn. In 1815 they had increased to 800 souls—sold their establishment in Pennsylvania & removed to Indiana, where they purchased a township of land six miles square, on the Wabash, 100 miles from its mouth, and 55 miles from Vincennes. A large brick Church is now build ing, 135 by 125 feet. They hold pro perty in common, and are fast increasing in wealth. Their goods and groceries are kept in one public store, and their grain or other products in public storehouses. There is no law nor administration of law among them, but if quarrels occur, they are to be settled by the parties themselves without the intervention of a third party. They have two public services on the sabbath, conducted by Mr. Rapp, commencing with singing, then a discourse, then a prayer, concluding with singing.

Auxiliary Bible Society of Dickinson College .-The first anniversary of this Society, was held in the College chapel, April 17. The Report was read by Mr. Erskine Mason. An address was delivered by Mr. C. Van Cleef, the President; and further addresses in favor of the acceptance of the Report, by Mr. D. M'Kinley, and Mr. C. Whitehead. Concluding prayer by Rev. Mr. Duffield, The amount forwarded to the parent institution, was \$44 66.

American Meliorating Society .- This Society has distinct funds, to be applied for the education and employment of Jewish missionaries; and for distributing the Hebrew New Testament, and other religious publications; beside funds for forming a settlement of such Jews as may be favorably disposed to Christianity, and furnishing them with the ordinances of the gospel. To either of these funds, aid is earnestly requested and gratefully received by the Directors. Donations of books likewise will be acknowledged with gratitude, for the formation of an extensive library suited to the use of those who are preparing to be Mission aries.

The Directors have determined to accept the alternative of \$1000 bequeathed them by Dr. Boudinot, instead of the 4000 acres of land, which they judge will not turn equally to their account.

The Committee of the Board report in favor of locating the contemplated Jewish Colony in the state of New-York, on account of the low price of land, the success of agricultural pursuits, the internal improvements; the advantages of the markets; the easy transportation of settlers by canals, and the more direct superintendance which the Board would have over the Colony. They have accordingly advertised for 15 or 20,000 acres; deeming it expedient at once to go to the full extent of their resources. The funds will shortly be about \$4000 in money; and to increase them to the necessary amount, the constant formation of new auxiliaries is urged, as well as the encouragement of those that already exist.

Improvement of Seamen .- The number of Seamen who attend worship at the Mariners' Church, New-York, is increasing. In the Lecture room of that church, a Sabbath School is kept for the instruction of seamen's children and others. A Circulating Library is forming by donations of books and money, for the use of the school.

" A floating chapel has been fitted up at Serampore, and Dr. Cary preached the first sermon on board in August last."

Miscellaneous.

The manager of one of the estates on the island of Trinidad affirms that the Negroes do three times the work, they did before the Bible was circulated among them, and are quite cheerful and happy.

The Bethel Union Society of Charleston, S. C. " being desirous of forming small Libraries in such Sailor boarding houses as they shall recommend to seamen," request donations of religious books, and such as may be useful to that class. The south is advancing before the north, in beneficence to

The Scholars of the Sabbath Schools in 9 Episcopal chapels and churches in N. York city were assembled on the 9th of April, at the anniversary of the society which has the direction of the schools. The number of children was about 1,400. An address was delivered by Rev. Mr. Berrian.

In the Christian Institution at Regents Town are 18 pious young native Africans, preparing for the ministry.

A writer in the Evangelical Monitor thinks a Christian cannot be "justified in making a free and unrestrained use of those articles, which are produced" by the labor of slaves; and that direct attempts to suppress slavery will be unavailing, while the cupidity of planters is encouraged by the sale of their commodities.

Mr. Wilberforce is about to publish " An Apreal to the religion, justice and humanity of the inhabitants of the British empire, in behalf of the

A mission family left Eatonton, Ga. about the 1st of April, under the patronage of the General Board of Baptists missions, for Tuchee-Catchee station among the Creek Indians. It consists of Rev. Lee Compere and family, a scoool master and a female family assistant. They hope to open a school in the present month.

At a meeting of an auxilary bible society at Nottingham, Eng. more than 3000 persons attended, and many hundred were obliged to go away, being unable to obtain admittance. Upwards of 300 ladies are engaged as collectors of the Ladies' Branch Society, each taking 40 houses.

It is stated in an English newspaper, that the king of Prusia has prohibited all private assemblies for prayer and reading the bible, and that the nocturnal meetings of the Moravians are also forbid The preachers of that sect are not allowed in future to go from one congregation to another.

Mr. Frey has been well received south of Charleston. At Beaufort, after a collection of \$50. an auxiliary society was formed, and more than \$100 subscribed on the spot. At Savannah, from 30 to 50 of his brethren according to the flesh attended on his preaching. He thence proceeded farther into Georgia.

Installation .- April 30th, Rev. John WALKER associate Pastor with Rev over the church and society in Chesterfield, N.H. Sermon by Rev. Mr. Whiton of Antrim, from Luke 9, 60, ' Go thou and preach the kingdom of God.'

Dedication .- The new Unitarian Meeting-house at Lynn was dedicated to the worship of God, on Wednesday, last week. Introductory prayer and selections from Scripture by Mr. Walker of Charlestown-Dedicatory prayer by Dr. Abbot of Beverly. Sermon by Rev. Mr. Colman from Eph. ii. 19-22. Concluding prayer by Rev. Mr. Bartlett of Marblehead.

Dedication .- A new Baptist meeting house was dedicated to the service of God, at Wiscasset, Me. March 20. Sermon by Rev. D. Chessman, of Hallowell, from Deut. xx. 5.

The new Universalist Meeting House, in Bulfinch-street, Boston, was dedicated on Wednesday merning last, and in the afternoon Rev. Paul Dean was installed.

POLITICAL SUMMARY.

FOREIGN. Latest from Europe .- By a vessel arrived at New-York, Liverpool papers have been received to the 25th, and London papers to the 23d of March. War had not then been declared, but it appeared to be a general belief that it would take ace. It was stated in the British House of Lords that scarcely a hope remained of preserving peace, but war was not absolutely certain. The Duke d'Angouleme had left Paris for the army of the Pyrennes, and a bridge of boats was in readiness to throw across the Bidasso for the passage of troops. The King and Queen of Spain were both severely indisposed, and it was feared that they would not be able to bear removing to Seville. The Emperor of Russia, it is said, has declared himself satisfied with the course which France is pursuing with regard to Spain. The King of France has cashiered serjeant Mercier for disobeying the orders of a superior officer, and not laying violent hands on M. Manuel in the Chamber of Deputies.

Spanish Preparations .- The London Morning Chronicle, states, that the whole of the conscripts last voted by the Cortes have been furnished by the Provinces, armed, clothed and accoutred with out a single exception, and within 20 days. The Spaniards are confident; they know that their army trebles the French, and while the French are marching to Madrid, they will march an army towards France, both in hopes of gaining convertsthe one against liberty, the other in favor of it. Spain has now 200,000 men in arms. Their spirit excellent, and they do not hesitate to say that the French army can command no more than the ground on which it stands.

War-unpopular in France .- Out of 162 men commanded by Mercier, who refused to lay hands on Manuel, in the Chamber of Deputies, 123 had subscribed to purchase and present to him some testimonial of respect. A French Royalist of high rank, and in the service of the Royal Family, is said to have written to an English nobleman in these words:—" Be assured we cannot go to war -it is impossible-public opinion is every where against us. That unhappy affair in the Chamber, out of which no one has come with credit, except Manuel, has paralyzed us all. Mr. Canning has likewise received a despatch from Sir Charles Stewart, from which he has drawn "the inforence that the counsels of the French government

are of a suspensive nature." Buonaparte's Officers .- An article in the Globe,

a London paper of the 15th of March, states, that We are informed upon the best authority, that several officers of the Legion of Honour, who have served under Buonaparte, have recently left this country to enter into the Spanish service, in which they are to receive commands."

Grain Wanted in Lisbon .- Letters from Lisbon of the 17th of March, received at Philadelphia, announce the opening of that port for the admission of Indian corn, rice and barley, and it was expected that wheat would be admitted in a short time, as the heavy rains had destroyed the hopes of an abundant harvest.

South America .- An expedition which the Peruvian Patriots had sent against the Royalists near Lima has been defeated, and at the last accounts the Royalists were within a few leagues of Lima, which place, it was supposed would again fall into their hands. Several shocks of earthquakes had been felt at Lima. Subsequent to the earthquakes in Chili, and the people were under much alarm for their safety. The Spanish Royalist, Gen. Morales, was, by the last accounts, closely blockaded at Maracaibo. The Patriot, Gen. Montilla, was marching against that city, and a decisive battle is shortly expected.

Successful Attack on a Piratical Vessel .- On the 31st of March an attack was made by two launches, with caronades from the British ships Tyne & Thracian, on a piratical vessel of large size, called the Laragozana. This vessel was in the port of Mata, four leagues to the windward of Baracoa, when the combat took place. The assailants fought her for 55 minutes, and at last succeeded in boarding the pirate, of whose crew 10 were killed, and 28 taken prisoners. A part of the pirates were on shore, firing on the boats as they entered the harbor, of whom 16 were taken by a Spanish force from Baracoa. The British lost one man killed, and five were wounded. The ships entered the port about an hour after the engage ment. The pirates taken were carried to Jamai-They were most of them naked or nearly so, having a handkerchief only tied around them, They had stripped in order to escape by swimming; but many of them were killed in the water, and others drowned; some, as was supposed, in consequence of having dollars tied in their handkerchiefs which were around them.

The Governor of Bermuda .- The Bermuda Gazette announces that Sir William Lumley, the Governor of that Colony, who has made so much difficulty in the islands is under arrest in England, at the suit of the lateChurch Wardens of St. George's, whom he unjustifiably imprisoned in the jail of that town, in the month of July, 1821, and is not like. ly ever again to return to the Government of that

DOMESTIC.

Robberies .- A gang of robbers have for some time past infested the neighbourhood of York, Pa. and committed depredations on farm houses. It is said that they have lately taken to the highway. A Mr. Dinsmore, having been to York, with a load of produce was way-laid and robbed of about 70 dollars, and a Mr. Shaffer was robbed on the highway of a small sum.

Packet Boats on New-York Canal .- The line of packet boats on the Erie canal have advertised to leave Utica every day, Sundays excepted, at six o'clock A. M. and arrive at Rochester in 48 hours. where post coaches will be in readiness to take the passengers to Lewiston on the evening of the third day from Utica. At the same time a boat will leave Rochester and arrive at Utica in 48 hours, where toats and post coaches will be in readiness to take the passengers eastward.

Albany Basin .- Upwards of \$100,000 were subscribed to this stock in five days after the books were opened, and probably a further sum equal to that amount might have been obtained, if it had been wanting. The acting commissioners have already entered on the duties of their ap pointment -- and a considerable portion of the pier or mole is contemplated to be finished this ason, so as to leave no doubt that the whole will be completed in 1324.

Ancient Manuscript .- The ancient manuscript volume lately found at Detroit, which has excited much curiosity, has been submitted to the examin ation of a number of literary gentlemen, and is thought to be the production of a Jesuit missionary and relates chiefly to the tenets of the Roman Catholic religion. It is said to have been written in the Irish language.

Versatile Weather .- An article in a Richmond Vir. paper, dated April 25th, says, that " within eighteen hours the thermometer has ranged through thirty degrees. Last evening, the weather was very cool, and a fire very agreeable .-On Monday, we were melting almost under the heat of the dog days and last night, fearing the attacks of a " nipping frost."

Another Duel .- It appears that neither the laws of God nor man have yet put a stop to this atrocious mode of murder. A late Philadelphia paper states that a duel was fought in the state of New Jersey, on Monday pight last, about 11 o'clock. It was fought with small swords. The parties were T. W. H. of Philadelphia and a paniard named Treda Domas, of New Orleans. r. W. H. slightly wounded the Spaniard but fell by a wound in the side. A dirk was found on the shore, where there was also much blood.

Fatal Accident .- A man whose name was Her vey Savage was killed a few days since in a black smith's shop in Philadelphia, by the discharge of an old gun barrel, which had been purchased as old iron, and put into the furnace for the purpose of working up.

Prisoners Escaped .- A number of prisoners confined in goal in Huntsville, Alabama, broke goal 'a short time since, and made their escape. Among them were six for capital offences, two of whom

were convicted and under sentence of death. A Floating Light-Is to be placed off Sandy Hook, New York, next month.

Whale Fishery .- The Nantucket Enquirer states that during the years 1821 and 1822 there were imported into Nantucket and New Bedford only, by about 100 vessels, owned there, upwards of 360,000 gallons of whale and spermaceti oil.

Robbery of the Mail .- H. Younkin, post master at Uniontown, in the state of Ohio, was lately committed to goal at Zan esville, on suspicion of having robbed the mail. He confessed that he had taken a part of the money which was missing. Dueling punished .- James Haney, who lately killed a man in a duel at Sackets Harbor, has

been convicted of man-slaughter, and sentenced to ten years' imprisonment. Fire.—A large Woolen Factory in Bennington, Vt. owned by Messrs. Saffords, was lately con-sumed by fire, with its machinery and stock. Loss

estimated at \$8,000. Cultivation of Sun-flowers .- A writer in the New-York Commercial Advertiser, recommends the citizens to sow the seeds of Sun-flower in their

yards as well as the burying grounds. He says that such a measure would greatly benefit the health of the city, as the leaves of that plant absorb the noxious gases in the atmosphere, and give out pure vital air.

A Grass Bonnet, in imitation of Leghorn, was lately sold at Baltimore at \$40.

Erie Harbor .- The Legislature of Pennsylvanis has appropriated \$10,000 for improving the harbor of Erie, upon lake Erie. Congress has authorised a survey of this har bor by a typographical engineer of the United States.

Fatal Accident .- Some miners were lately at work at Kingston, U. C. when a mass of rock unexpectedly gave way, and crushed a man to death whose name was Patrick Butler.

Consequence of Intoxication .- Jacob Bowers, of Elizabeth Town, while taking oysters in a boat being intoxicated, fell over board and was drowned.

DEATHS.

In Boston, Mr. John Adams Sumner, aged 24, son of Mr. Samuel S.; Mr. Andrew Lendsay, 3 formerly of Philadelphia; Miss. Susanna B. Bazin, daughter of Mr. Abraham B.; Master Gamaliel Fish, son of Mr. Levi F. of Hanson, 18; Major John Tidder, formerly of Marblehead, 47; Mr. Abijah Seaver, 23; Miss Mary Ann Attwood, daughter of Capt. Joseph Attwood, 17.

In Charlestown, master Caleb Strong, son of

Mr. Caleb Thayer, 11; Mr David Wymes, 50, formerly of Annapolis, Md.-In Watertown, Mr. William Bradford, formerly of Boston, 62.—In Salem, Mr. Daniel Fogg, of Brunswick, Me. 44.—In Waltham, Mr. Jonathan Walcott, 56.—In Brookfield, the Hon. DWIGHT FOSTER, 65 .- In Chelmsford, Mrs. Allice, wife of Mr. Joseph Dane, 62 .-In Lynn, Lieut. Nathaniel Burrill, 27 .- In Gloucester, Mr. Joseph Miller, 65 .- In Ashburnham, Rev. John Cushing, D. D. in his 79th year. Dr. C. preached his half century sermon several years since.-In Townsend, WALLIS LITTLE, Esq. of Shirley-In Gorham, Mr. William Fries, 65 .- In Minot, Mr. Jeremiah Dillingham, 84.-In Natitucket, Capt. Lot Cottle, 76 .- In Rochester, Doct. Samuel Cobb, 34 .- In Randolph, April 21, Mrs. ydia Whitcomb, 38, wife of Mr. Isaac Whitcom! -In Stoneham, April 23, Rebekah, wife of Peter Green, 36.-In Cummington, April 24, Sarak daughter of Ebenezer Snell, Esq. 12 years and 6 mo .- In Waltham, Miss Clarissa Ann, daughter of Capt. Asa Ware, 14.

In Groton, N. H. April 20, Rev. Cotton Haines, 77. and on the 22d, his widow, Martha Haines, 76-In Cornville, Me. Mr. Philip Morrill, a native of Massachusetts, 74.—In Nelson. N. H. Mr. Simeon Wilson, 45 .- In Keene, Miss Nancy Goodnow, 27. -In Charleston, S. C. on the 19th of April, Mary Russel, only daughter of the Rev. Joseph and Mrs. Maria H. Brown, 7 mo .- Drowned, on the 22d ult. Dr. Francis Boynton, of Sebec. He was thrown from a raft of boards in attempting to run them about four miles in a very rapid stream. His body was taken up the next day .- In Edenton, N. C. a child of two years, from eating yello Jessamine Flowers .- At the Bluffs, Indiana, Mrs. Somers, 117 .- In New Haven, Gen. Charles Chauncey, Esq. 76.—In North Bradford, Conn. on the 15th ult. Dea. Benjamin Baldwin, 44; on the 22d, his son Benjamin Baldwin, 22; on the 24th of Feb Miss Lovicy, daughter of Dea. B. 20. They were all members of the Baptist Church in North Haven .- In Brooksville, Me. Thomas Veasie .-In Andover, Me. April 14th, Dea. Benjamin Poor, 96-he was a native of Andover, Mass.-In Savannah, Mr. Elisha Wales, 45, a native of Randolph, Mass .- In Charleston, S. C. Mr. Joseph Parsons, 40, formerly of Wiscasset .- Lost over board from ship Mt. Vernon, on her passage from Liverpool to Baltimore, Mr. Benajah Crowell, of Yarmouth, seaman .- In Nelson, N. H. Mrs. Lydia, wife of Dr. Simon Goodell, 30.

WORCESTER'S GAZETTEER.

ECENTLY published, A Geographical Dictionary, or Universal Dictionary, Ancient and Modern, 2 Vols. By J. E. WORCESTER, A. M .-2d edition.

Also, Elements of Geography, Ancient and Modern, with an Atlas. By J. E. Worcester, A. M. 2d edition. CUMMINGS, HILLIARD & Co. May 10. No. 1, Cornhill.

UST published, Erskine's Remarks on the Internal Evidence for the truth of Revealed Religion and Leslie's Short Method with the Deists, 1 vol .- Price 62 1-2 cts. bound 50 cts. in boards. Dr. Woods' Letters, Reply and Appendix, 1 vol.-Price \$1 75.

On hand, a few copies of Brown's Philosophy, Cause and Effect, Wardlaw's Discourses and Reply to Yates, for sale by the publisher, M. Newman, Andover; by Cummings, Hilliard & Co., and S. T. Armstrong, Boston. In the press, Memoirs of William Durant, an only

on, written by his father, the Rev. Thomas Du-RANT, of Poole, England. AMERICAN READER. -3d Edition.

UST published and for sale by LINCOLN & Ep-MANDS, No. 53, Cornhill, price 27 1-2 cents-\$3 50 a dozen

BIBLE CLASS TEXT BOOK. CUMMINGS, HILLIARD & CO. have just published a new Stereotype Edition of Wil-

Biblical Catechism. Extracts from the Preface to the Eleventh Edition. "In presenting the Public with this revised edition of the Bible Class Text Book, or Biblical Catechism, the Author renews his grateful acknowldgments of that patronage for this work, which has already circulated about thirty thousand copies. He is pleased in knowing that it is approved, and used by the EVANGELICAL of different denominations. It was his intention to give a systematic classification of Scripture doctrines, precepts, warnings, and promises, which have the impress of the footsteps of the flock. It was never his design to quote ALL the passages which relate to a particular doctrine or duty, but only to use some apposite texts, and such as would give the most connected answer in the language which the Holy Ghost teacheth, and thus encourage and aid the young to classify the Scriptures for themselves, as they peruse them .- The recent formation of Bible classes on conspicious parts of Zion's walls, with the blessing of heaven which has attended them, it is hoped will give a new impulse to their formation in other sections of the country. And as a new Edition of the Manual which has so generally been used in them, was needed, it has been carefully revised, with some enlargement. That it might be afforded in good half-binding, as low as it had before been sold, in marble covers, notwithstanding the aditional amount of matter, including nearly four hundred practical questions, now annexed to the answers, it was thought advisable to stereotype the work, beleiving that the same reasons which have induced the Christian Public to patronize it where it has been known, will increase its circulation still more extensively, and thus indemnified the expense of stereotyping. It is believed that the older pupils in Sabbath schools, would be profited by a c LASSIFICATION of the portions of Scripture which they commit to memory, and that the practical questions now attached to the work will aid Sabbath school Teachers in enforcing and applying religious truths."

A YOUNG LADY at the house of Rev. R. Emerson, in South Reading, takes the liberty to inform the public, that she can accommodate, the season ensuing, a few young children with board and instruction adapted to their age. Those, who will have the goodness to patronize her, may be assured that all requisite attentions will be given to their health, morals, and instruction .- Board, including washing and instruction, \$2 50 per week.

HARRIET S. GRIDLEY wishes to obtain a L good opportunity for a School where she may teach Reading, according to all its rules, Grammar, Arithmetic, Ancient and Modern Geography, Drawing, and Painting Maps, Rhetorick, History, Natural, Moral and Mental Philosophy, Logick, Botany, the principles of Chymistry, &c. &c. &c. —Terms 20 cents per week.——Also Writing by the most approved system, Penmaking, Composition and Punctuation; from 5 to half after 6 o'clock at 75 cents for 20 lessons.

A letter addressed to Franklin Post-Office, Mass. will be attended to.

Female Jews Society .- The " Female Society of Boston and its Vicinity for the Promotion of Christianity among the Jews," will hold their annual meeting at the house of the first Directress, No. 2, Hamilton Place, on the third Tuesday of the present month, (20th May,) 11 o'clock, A. M. Members of Auxiliary Societies are invited to be pre-

sent. Punctual attendance is requested. Per order, Susan E. Dwight, Secretary.

POET'S CORNER.

For the Boston Recorder. MISSIONARY FIELDS.

The wintry storm again is past, No more we hear the northern blast, Afound our windows sighing : No more we see the fleecy snow, O'erspreading all the plains below, Or in the tempest flying. From Southern climes a milder gale,

With verdure clothes the sunny vale, Where murm'ring rills are sounding; The bleating flocks forsake their fold, And pinch'd no more with wintry cold, Are o'er the meadows bounding. Now starting from their cold retreat, The new-born songsters joyful meet, Their sweetest music timing; And earth responsive to the strain, Re-echoes from each sloping plain, The soft harmonious chiming.

Where earth but yesterday was waste, And swept by many a ruthless blast, Look'd desolate and dying; Revived to-day it smiles in green, And fragrance sweet exhales unseen, On gentle zephyrs flying. Enrich'd and warmed, the mellow soft,

Invites the labourer to his toil, With life its bosom teeming He cheerful meets his daily tasks, And no relief from labor asks. His toil a pleasure seeming.

Upon his lap it plenteous pours, Its richest, its luxurious stores, His labour thus repaying :-I love the farm, the lowing herd,-But now would speak a passing word, Of what the spring is saying. "Your lands are rich and widely spread,

" And fatter kine than Jacob led. " Are on your ' mountains' feeding ;-" But far away from gospel grace, " A superstitious heathen race, " Are at their altars bleeding.

" And must those millions waste away, " And nought be done to shed a ray, " Their path to glory leading?" O! no; -we will our fields divide, And give a part-their feet to guide, Who now to death are speeding.

MISCELLANY.

UNITARIAN UNFAIRNESS. In no Unitarian writer that we are acquainted with, is the fact honestly admitted, that Trinitarians, equally with themselves, admit the true, and proper, and perfect (though, as regards his person as Mediator, not simple) humanity of Jesus Christ. We do not say that no allusion is made to their holding such a sentiment, when it serves the writer's purpose to hold it up as part of a complex and self-contradictory notion on the subject of our Lord's person, or to play off his sarcasm on the phrase 'God-man.' But this part of the orthodox creed is studiously kept in the back ground; or it is represented as virtually contradicted or denied by those who believe in our Lord's divinity. And necessarily so for the purpose of the Unitirian argument, the whole point of which depends on this affirmed contradiction. One half, on the most moderate computation, of the reasonings, declamations, and witticims of Unitarian writers, would fall to the ground, were this stale but convenient artifice to be taken from them. To all the passages which declare the pre-existence and Deity of Christ, the Socinian has nothing to oppose, but other passages which declare his humanity,-a doctrine which he knows that his opponent believes as firmly as himself, though he would insinuate the contrary. He knows, too, that the subordination of Christ, as mediator, to Him who sent him, his prophetical character as the Apostle of God to with the necessary dependance of the efficacy of his work on the appointment, acceptance, and ratification of the Father, -points necessarily involved in the humanity of Christ,-are all acknowledged and firmly believed by orthodox Christians; nay more, that they are the familiar topics of unembarrassed illustration in their pulpits. But then he says, there is a contradiction in all this. He may say so, if he chooses: but whose word have we for it? "Doubtless ye are the people, and wisdom shall die with you. But we have understanding as well as you." Do orthodox Christians believe it as a contradiction? Did Bacon, or Boyle, or Pascal, or Leibntiz regard it as a contradiction? We do not appeal to them as authorities for the truth of the doctrine, but we may call them in as testimonies to the fact, that such a belief is compatible with all that is comprehensive, and acute, and profound in the human intellect. And then we ask, where is the modesty

those who believe in it, as if they denied that He who was emphatically the Son of God, was also the Son of Man?

the integrity, the decency of our modern Unita-

rians in treating the doctrine of our Lord's divini-

ty as a palpable contradiction, and in sheltering

themselves behind this supposd contradiction, in

[Ecloctic Review.

a systematic misrepresentation of the opinions of

CONDUCT OF JUDAS. "Of the motive by which Judas was actuated in betraying our Lord, different explanations have been given. But the inquiry is more curious than important. That he was " a thief," a hard-hearted man who cared not for the poor, and in that instance at least a hypocrite, is certain. (John xii. 6.) But the trifling sum for which he sold his master and his own soul, could hardly have been a sufficient temptation, especially when his resolution was taken before he knew whether he could make any bargain with the priests. Sudden resentment could not have been his motive, for it was no hasty act, but had been for days premeditated. There can be no doubt that, as a worldly minded and covetous man, he had not only shar ed in the astonishment & diappointment of the other disciples, at finding the kingdom of our Lord was not, as they imagined, a temporal reign,—at learning that "Christ must suffer," and that riches were incompatible with becoming his disciple ; but his faith was unequal to the trial. Though he did not desert Christ, still cherishing perhaps, the hope of eventual aggrandisement, it is plain that he "believed not." See John vi. 64-71. His disappointment was heightened by his covetousness, till it probably excited the most malignant feelings towards our Lord as the occasion of it. The promises of future glory, which sustained the sinking faith of the other disciples, and the personal attachment which kept them faithful

when hope had forsaken their minds, had no influence on Judas. Deep-rooted malignity must have taken possession of his soul, to account for the expression, "Satan entered him." At the instigation of the " Father of murderers," to whom his own evil passions had made him a prey, he re-solved on putting his Master into the hands of his It is possible that he might think by this private bargain to make his peace with the Jewish rulers, and to provide for his worldly inter-ests, which he had sacrificed on becoming a follower of Jesus; while his avarice made him grasp at the paltry reward for which he bargained. It is a great mistake, however, to suppose that he acted upon any cool calculations of profit. The Scriptures lead us to attribute to his motives the highest malignity, and to believe that he was urged on to the commission of his crime by the immediate influence of the Enemy of souls; a fact wholly lost sight of by the interpreters who would resolve his conduct into ordinary principles."[ib,

INTREPIDITY.—The wise and prudent conquer is healties by daring to attempt them.

rise into the thin air of the upper parts of our atmosphere, which will the least resists its passage; and passing towards the equator descend again into the dense atmosphere, and thence into the earth in silent and invisible streams. "Consider the duellist. He has adopted a standard of honour, in opposition to the dictates of revelation, reason & conscience. In a hasty or unguarded moment, or perhaps indeed, with coolness and deliberation, he has given or provoked a chal-CLEANLINESS AND HEALTH. lenge, and is pledged to a deadly combat—it may be with one whom he has loved or venerated.—

THE DUELLIST.

He has a wife, or children, or parents, or friends who, in a few hours, may stand over his lifeless

corpse, and to the latest hour of life suffer anguish,

and perhaps poverty too, as the consequence of his rash act; while his own soul, all covered with

its crimes, and self-sent to the bar of God, shall

stand there to receive its unchanging destination.

Then, though he survive, he may be corroded

with remorse to the end of his days. The spectre

of his murdered brother, hurried to the eternal

world, may haunt his dreams, and seem to tell him

of another meeting beyond the grave. But what

of all this! The challenge has been given and ac-

cepted; and the man of honour has promised with

an oath, never to refuse such a call as is now

made upon him. Although, therefore, when he

reflects on these things, he is 'exceeding sorry'

that he is thus circumstanced; yet, for his oath's

and honour's sake, and for their sakes who have

been his chosen associates, he will not refuse to

fight. He will do it, though all temporal and all

eternal considerations-honour alone excepted-

forbid him. Honour in one scale, and all the ten-

derest endearments of life, with the alternative of

heaven or hell in the other-honour preponder-

ates. He fights and falls; or he lives to die a

thousand deaths! And are these, O false honor

these the offerings that must be made at thy

shrine? Thou bloody Moloch! thou fiend ac-

cursed! depart from earth to thy native hell!

Precious youth of my charge-I charge you, in the

name of Christ our Saviour, have nothing to do with this sanguinary demon. No matter that

are the consequences of not accepting a challenge.

They weigh less, in comparison with those which

follow an acceptance, than the dust of the balance

A CARELESS MINISTER-AN EXTRACT.

those feigned by the poets, are few in number.

The clouds already begin to lower, the storm

thickens; the thunder murmurs at a distance; it

grows louder and louder, as it approaches; it set-

tles over the head of the devoted victim; he cries

for help; he looks around for shelter: he has just

time to see that he has none to find, when the

tempest bursts in one drealful peal upon his guilty

head, transporting his soul on the lightning's wing,

to the bar of God, and leaving his body in dust and

atoms. Then all his dreams of happiness and cale

are gone; then his false peace forsakes him, and

a terrible sound, the cries of souls perished

through his pegligence, awake him from his sleep,

DUTY OF CHRISTIAN MEEKNESS.

"Go then and imitate in your daily intercourse

with one another the temper of Him who, as he

died for your redemption, so also lived for your

Meekness is natural to few, & can only be attain-

ed by daily watchfulness and self-correction; and

after all, will never be equally the grace of every

Christian, as it will meet with different degrees

of opposition in different persons, from the natural

bent of the heart. But it must be studied and

desired, and in some measure practised by every

Christian; for we find, from the place which our

Saviour gives it, that it is one of those qualities

which will be required in all who shall enter into

his rest. Therefore, it must be shown in all the

various relations of life; shown by the Christian

parent, the Christian husband, the Christian child,

the Christian master, the Christian servant; it

must be seen, that the disciples of a meek and low-

ly Sariour are under a control which is not natur-

al to them, which, perhaps, they formerly did not

attempt to exercise, and which, without divine grace, they would not and could not cultivate.

For the opposition of the natural heart must not

be pleaded in excuse for the want of any of the

qualities which our Lord requires; the Gospel

not only prescribes rules, but promises power.
Faithful is He who hath called us by the Gospel;

and will suffer none of those who come unto him,

of those graces which they earnestly seek to be

clothed with, and fervently pray him to bestow.'

REMARKS.

A reasonable man will hardly need the decisive

asseveration of St. James, or the denunciation of

him, who saw the Apocalypse, to convince him,

that a religion which proceeds from One God,

must in itself be one; that if a single doctrine or

a single precept be true and just, then every doc-

trine and precept, which rests upon the same au-

thority, must be equally true and just; and,

consequently, that to take from, or to add to the

collected truths of that religion in any one par-

ticular must be tantamount to denying the authen-

" According to the proverbial illustration, those

storms which pass harmless over the bending reed,

overthrow the stubborn and unyielding trees of the

forest-and so those injuries, calumnies, and prov-

ocations which keep the unsubdued temper of the

violent and proud in a perpetual convulsion, make

little impression on the meek and patient and for-

giving Christian, and leave his spirit unruffled, his

UNPROFITABLE ROBBERY.

Methodist local preacher, pretty far advanced in

years, residing at Leeds, was returning home from an adjacent village where he lfad been

preaching, he was met by two fellows, who de-

manded his money. - Fortunately he had only 7s.

They then peremptorily ordered him to surrender

his great coat, which he was necessitated to do

and afterwards perceiving that his strait coat was good they determined to have it also. Mr. H.

expostulated with them, urging the coldness of the

night, &c. but they were inflexible : he therefore

very reluctantly complied, venturing, however, to

request that they would afford him some clothes in

lieu of his two coats, to secure him from the in-

clemency of the weather. They gave him an old jacket, in which he proceeded homeward; but

had not travelled far before he heard them follow-

ing him. Apprehensive of further ill treatment, he concealed himself in a stone quarry, near the

spot, where he remained unobserved by the robbers: who passed soon after. Mr. Hicks, by a

different route arrived safe at home, where on ex-

amining the ragged jacket, it was found to, contain five sovereigns, undesignedly given to him by the robbers, which doubtless had been the object of

AURORA BOREALIS, OR NORTHERN

LIGHT.

says accounts for the aurora borealis on princi ples of electricity. He premises the followin electric phenomena. 1. That all new falle

snow has much positive electricity standing on its surface. 2. That about twelve degrees of

latitude round the poles are covered with a crust of eternal ice, which is impervious to the electric fluid. 3. That the dense part of the

tmosphere rises but a few miles high, and that in the rarer parts of it the electric fluid will

pass to almost any distance. Hence he suppo-ses there must be a great accumulation of pos-itive electric matter on the fresh fallen snow in

the polar regions; which, not being able to pass through the crust of ice into the earth, must

Dr. Franklin in some of his philosophical es

their pursuit .- Hull Adv.

with him, which he gave up to the robbers .-

A few weeks ago, as Mr. Samuel Hicks, a

ticity of the whole.

comfort undisturbed."

take his voke upon them to perish for was

Sumner's Sermons.

British Critic.

instruction. You will find difficulties, indeed.

and dispel forever his fatal s'umbers."

"The halcyon days of a careless minister, like

against the everlasting mountains."
[Dr. Green's Discourses.

Or suppose it is his antagonist who is to fall .-

The same or similar receptacles to those made use of for containing the stale of cattle, the draining of dunghills, &c. may likewise serve as repositories for soap suds, dishwater, and those more offensive substances, which will sometimes make their way into the best of families. It will not be very expensive, compared with the importance of the object, to conduct every thing of this nature, by suitable pipes, or covered drains, to a dung pit, or other proper reservior, where they may be either incorporated with earth and form a valuable compo or, perhaps, after being diluted with water, applied to plants in the garden, or to crops near the homestead. No head of a family, who has any regard to health as well as cleanliness and economy, will suffer any noxious or putrid substances to contaminate the air about his dwelling. He will reflect that such nuisances not only tres pass on the senses of sight and smell, but assail the constitution; and though they may not im-

mediately convert his house into a hospital, they

load the air with the seeds of debility, and generate slow, nervous and typhus fevers. Indeed

they are hardly exceeded by morning drams in

causing that languor which makes life a burthen, " A long disease which death alone can cure." Yet the house-yards as well as the barn-yards and other premises of some farmers may be smelled at a very unreasonable distance. stead of pure country air, they are surrounded with poisonous exhalations, and their habitations are fit for the residence of no animals but such as Shakspeare mentions, which "live on the vapors of a dunghill." This is the more worthy of censure because it may be easily prevented. A proper quantity of fresh earth, mixed with or thrown over any putrescent, mouldy, or fermenting substances, absorbs every thing offensive or injurious, and changes the causes of

pestilence into the source of fertility.

Some people will doubtless tell us that our directions are well enough in theory, and will do for " Gentlemen farmers," but would cost too much for common farmers to put in practice. Health, however, can hardly be purchased too dearly. "Skin for skin, yea, all that a man hath will be give for his life;" and life without health is scarcely a blessing. Pure air is as necessary for health as pure water, or wholesome food. Besides, the expense of the necessary implements, pipes, reservoirs, &c. in the first instance cannot be great, and after those are made, a habit of cleanliness, and attention to what may be deemed small, but are really important matters is almost all that is required. There is nothing so expensive as negligence; carelessness is very costly, and he who will not or cannot afford the money or labor necessary for the proper pursuit of his vocation, will find parsimony to be the highway to poverty; and that "there is nothing like poverty for keeping a man poor."

RULES FOR ATTAINING LONG LIFE. The way to long life is like that to everlasting happiness, arduous and difficult. The person who wishes to obtain length of days must avoid too severe bodily exertion, by which he will either bring on himself infirmities or premature age. I can never see but with pain, how the common people keep young children to laborious employments to which their strength is inadequate. colts are spared and not set to severe labor till they have obtained a certain age, when their strength is proportionate to the labor required of them : because their owners know from experience that they are spoiled. & become prematurely old and unserviceable unless this indulgence be allowed them. Is it reasonable that we should spare children less than horses? The other extreme is, however, still worse, and if they are indulged in indolence and high living, it cannot be expected that they will "five out half their

All too lively sensations, the too free use of the enses, violent passions, excesses of every kind, by whatever name they may be called; severe exertion of the mental faculties, assiduous study, deep neditation and nocturnal vigils, consume the vital spirits, weaken the powers, and bring on pre-mature old age. Indolence and total inactivity, either of the corporeat or mental energies are nevertheless equally to be avoided. Bacon has well expressed this where he says-" The vital spirits ought not to be left to stagnate till they clog up the vessels, neither ought they to be wasted or so expended as to injure those vessels."

A due alternation of sleep and watching is an essential maxim for those who desire longevity .-If you sleep too much you collect a superabundance of juices; for sleep feeds the body more, if any thing, than alimentary substances. indispensable rule for such as wish long life to keep the body as near as possible of equal weight. Now by rest it soon becomes heavier, and by fatigue it is rendered lighter. Both militate against the hope of long life.

As to the natural evacuations they must be con stantly kept up, but on no account too strongly excited by the use of frequent or powerful medicines. "No cathartics are necessary," says Boerhave ; " for there are people of eighty who have never taken any, & yet have always kept their bodies in a proper state." The same remark applies to all artificial evacuations, to blood letting, perspiration, &c.

To stop the Rapidity of Flames when the Femal Dress happens accidentally to take Fire.

If a woollen cloth was constantly kept in nurseries and sitting-rooms, especially when there are fires, laid loose upon the table, or oth-er piece of furniture, this being always at hand, might be easily resorted to in case of accident, and being wrapt tight round the flames, or strongly pressed against them, would by excluding the air, in many instances, soon extinguish the fire. A green baize cloth being very pliable, and likewise a neat cover to furniture, is recommended for this purpose; and if such were known in the family by the name of the Stiffing Cloth, it probably would as readily be used when there was occasion for it, as fire engines and buckets are now. Where the convenience of baize cloth cannot be easily procured, as in cottages, &c. a cloth cloak, ridingcoat, or blanket, will answer much the same purpose. A man's coat will always be useful; and the first man that arrives ought to apply it.

MASSACHUSETTS INSANE HOSPITAL,

CHARLESTOWN. It is situated on a beautiful rising ground, and has the advantages of pure air, and a delightful view of the country, Boston and Charlestown.— The buildings are every way convenient, and in the most perfect order and neatness, under the care of Dr. WYMAN, who appeared to have all the excellent qualities necessary for the arduous task of bringing back reason to the reason-wrecked. One of the wings of the edifice is appropriated to the males-about twenty-two are now there.-Those who are in the worst stage of mental debility, are on the lower-floor-those who are better, on the second; and those who are quite calm, are in the upper rooms. There is a walk through the centre, in each story, with comfortable bed-ro on either side, together with a dining-room, bath-rooms, and closets. The water is conveyed into each story, by means of very ingenious force pumps constructed as we understood, by Dr. Wyman.—
The other wing of the building is constructed in the same manner, and appropriated to females— twelve or fourteen are now there. The kitchen

and cooking apparatus are in the most perfect of-der neat and convenient. On the south side of the house is a beautiful green yard where the patients, with one or two of the keepers, are allowed to walk, and divert themselves at bowling; and those who are dispused, to do a little work in the garden, which is adjoining. Visitors are not allowed to go among or converse with the boarders. We understood patients were admitted from all parts of the United States. The institution is retired from noise; and the salubrity of the air, and situation, render it far preferable to any other of the kind in America. [Boston Gas. the kind in America.

NEW PLANS OF BENEVOLENCE.

For the Boston Recorder.

MR. WILLIS .- I think I have derived real ben-At from the various suggestions I have seen in your paper, on the different methods of doing good, and I am inclined to relate the following rifling incident, from the hope that it may not be entirely without use to others. lu my parish there are men who have subscrib-

ed liberally for the support of the gospel, who by various providences in the course of a few years, have become embarrassed, and find it difficult to meet their subscriptions. Still, these men have lands that are productive. In most cases they have more than they can cultivate. Last year proposed that if any of those men who were indebted to me would furnish land for a Missionary Field, and if the friends of missions in the neighborhood would cultivate it, I would allow what any indifferent persons would say for the rent and the whole should go into the treasury of the Lord. The result has been that from one section of the town about sixty bushels of good wheat have been carried within a few days to the County Depository. By a course like this, two important obects are accomplished. Many persons can easily pay their subscriptions, who otherwise would find it difficult; and one important objection to Missionary contributions is removed. It is too often said that ministers can be very zealous in persuading others to give, while they do little or nothing themselves. Besides, Mr. Editor, the earth is the Lord's, and is it not pleasing to see a minister and his people united in committing their gains to the kind providence of God, that he may cause them to increase in that proportion for the promotion of his own cause, that may please him best.

Now as there are in every parish through all this country, men in the circumstances I have named, how much might be done for the cause of missions with but trifling sacrifice, either from ministers or from their people? yours, &c. J. H.

For the Boston Recorder.

Ministers are often made life members of the Education Society, the Bible Society, the Tract Society, &c. by the contributions of ladies. This custom cannot be recommended too highly. It has the advantage of binding the contributors by a permanent tie to the respective societies, to which their contributions are given. Where the means are adequate, why are not Minister's Wives also made life members? I apprehend no objection to appropriating contributions in this way; and it appears to me, that this method, if adopted, would serve to increase the interest felt by the contributors in the objects of their benevolence, and bind the female community of Christians, as by a golden chain, to those great and good objects, which they do so much to promote. Who will set the first example?

CARDS.

Mr. BRAMAN, of Rowley, gratefully acknowledges the receipt of twenty dollars from ladies in his parish, to constitute him a member for life, of the New-England Tract Society.

He also tenders his cordial thanks to a worthy lady of another town, who, by the generous donation of an equal som, has made him a life member of the Domestic Missionary Society.

Such examples of female benevolence, and regard for the cause of the Redeemer, ought to be recorded to the honor of the sex, and as an encouragement to others to do likewise. That God may graciously accept their offerings, and that the blessing of many ready to perish may come upon them, is the devout prayer of the friend of souls. Rowley, April 23, 1823.

ELIZA W. HARDING presents her thanks to the ceipt of thirteen dollars for the Boston Female Jews Society, ten of which was to constitute her a life member.

AGRICULTURAL

From the New-England Farmer. MR. EDITOR.-Having seen nothing in your valuable paper respecting making manure from swine, I have been induced to send you for publication, my method of making hog manure, it is generally termed, together with a brief sketch of its qualities and effects.

I generally keep and fatten four hogs each year. I keep them in two seperate apartments, because I think they do much better when kept in two pens, than when kept all together. I have a tight warm house for them to lie in, and a yard fifteen feet square, into which I frequently throw loam and swamp mud. I keep them well supplied with straw in their house. but do not suffer it to remain therein more than a week, when I remove all from the house into the yard, and supply them with fresh straw .-In the spring and summer I frequently collect large quantities of weeds, and put into the yard. some of which they devour, the remainder is trodden under foot, which, together with the leam and straw, is frequently and thoroughly worked over by them. In this way I make from twenty to thirty loads of manure in a year. which answers a more valuable purpose any other kind of manure I make use of. Manure of this kind, seems to be of a moist, nutritious nature, and always has a good effect, especially when used on dry, sandy or gravelly land. Corn or any other kind of vegetable, manured therewith, will endure the drought much better, than when manured with other kinds of manure. I think the most valuable use to which it can be applied, is to manure corn in the hill. t answers well for potatoes, and most other kinds A. FARWELL.

Worcester, March 28, 1823.

TO REMOVE VERMIN FROM CATTLE.

I have found that a small decoction of tobacco washed over a beast infested with vermin, will generally drive them away; it sometimes makes the beast very sick for a short time.

But a better remedy is to mix plenty of strong Scotch snuff in train oil, and rub the back and neck of the creature with it, which will effectually kill or drive away all vermin from a quadruped MIDDLESEX.

PRUNING TREES .- This writer advises the or chardist, when he has fixed upon a limb to be lopped off, if it is large and heavy, to cut first at some distance from its insertion, to prevent its weight in falling from lacerating the bark of the shoulder, whence your final cut is to be; because this leaves an opening for water to get under the bark and cannot easily be healed. You may now saw the stump close to the branch from which it proceeds with safety; or if it be a portion of a branch which is to be lopped off, the cut should be down to a sound, healthy, lateral branch, growing from the same limb; or if the limb to be cut off proceeds from the body or trunk of the tree, then it should be sawed close to the shaft. The wood in all cases should be smoothed over, and the edges of the bark carefully pared with your knife or hatchet, so that the water will run off the wound. If the cut be made an a side branch, it chardist, when he has fixed upon a limb to be

should be sawed obliquely or slanting, so as leave no dead wood, or wood to die, and in his cases the cut should be on a sound and healthy part of the tree.

Another error, according to the same writer consists "in the habit of encouraging luxuriant upright branches to the great injury of the natural upright branches to the great injury of the natural horizontal fruit-bearing branches; these are very probably called glutton branches, because they consume the sap, which would otherwise go into the lateral and fruit-bearing branches, and in the course of a few years they leave the fruit branches course of a few years they leave the fruit branches decaying and decayed; the farmer then resort to his axe, cu's away the dead and dying wood, and leaves the glutton in full possession of all the nourishment which the roots afford; but in return the record of the orchard given this voracious member of the orchard gives to fruit until many years, and then of an quality. "To prevent this the cultivator should quality. "To prevent this the cultivator should suppress all the stiff, upright shoots the first year they appear, by cutting them off close to the branch from which they issue, taking care not to leave the shoulder to the shoot, as he will in such cases the shoulder to the shoot again; but it as the shoulder to the shoot, at the same duty to perform again; but if the shoulder of the glutton be cut away, the np will shoulder of the glutton be cut away, the np will should be shoulder of the shoulder be distributed among the lateral fruit bearing branches, which will be kept in vigor, and continue in a healthful fruit-bearing state,"

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CURRANTS .- This shrub is propagated from cuttings, or short pieces, cut in the spring, from shoots of the last year; and in most cases it is best if they have a joint or two of the former years scood, at the bottom of them. The cutting, mys Mr. Cobbett, should have altogether, about in Mr. Cobbett, should have altogether, about in joints or buds; and three of them should be used are ground when planted. The cuts should be performed with a sharp knife, so that there may be nothing ragged nor bruised about either wood or bark. It should be trimmed in such a manner of the cut of t that no limbs are allowed to branch out nearer the ground than six inches. Prune the bush every year and keep it thin of wood. The Farmer's Assistant says that "an acre, planted with currents and well cultivated, would probably yield, on an and well cultivated, would proparly yield, on an average, a quantity of fruit sufficient to make a thousand gallons of wine yearly. The expense of making the wine does not exceed 50 cents agal. lon, and the wine after having received a little age is worth double that money."

HOW TO RAISE TURKIES. Plunge the young chick into a vessel of cold water, the hour, or if that cannot be, the day it is hatched. Force it to swallow one whole pepper corn, then return it to its mother. From that time it will become hardy and not fear the cold .-When young turkies begin to droop, examine carefully the feathers on their rumps, and you will find two or three, whose quill part is filled with blood. Upon drawing these the chick recovers, and after requires no more care than is bestowed on any other poultry.

To stop Cracks to Glass Vestel. The cracks of glass vessels may be mended, by daubing them with a suitable piece of linen over with white of egg, strewing both over with finely powdered quicklime, and instantly applying the linen closely and evenly.

How to extract poison from a rusty nail.-Take a bean, and after splitting it apply one half (fat side) to the wound, bind it on, let it remain till it comes off itself, and the poison will be extracted and the wound healed.

ISS BORDMAN, informs her friends and the M ISS BORDMAN, miorms he made her school, public, that she has removed her school, to No. 2, Bowdoin-square, where she continues to instruct young Ladies and Misses, in Scientificand Ornamental branches of Education. TERMS.

Instruction in Reading, Orthography, Writing, Arithmetic, Geography, with the use of Maps and Globee, History, English Grammar, Rhetoric, Composition, plain Needlework, and Drawing Maps, \$8 per quarter.

Drawing and Painting, including the above branches, \$12 per quarter. Application may be made at the School Room, or to Miss Bordman, at Mrs. Huntington's, Pop-lar Street. May 1st, 1823. lar Street.

Mrs. Scott's Academy for Young Ladies, WHO are instructed in the following branches of education, viz.

thography, Geography, with the Globes and At-las, Ancient and Modern History, Composition, Astronomy, Botany, Chymistry, Tambouring, Rug Work, Working Muslin, Plain, and Ornamental Needlework, Chalks, Transparency, Drawing and Painting in Water Colors, on Paper, Silk, and Velvet.

Terms:—Board per Quarter, \$30; Tuition, \$8-12; French Language, \$15; Music, \$18.
Winter-Steett, Boston, April 26, 1823.

Boarding School for Young Ladies.
THE Miss SHEPARDS respectfully inform L their friends, and the public, that their first term in Amherst, will commence on the first Wed-nesday in June. Having selected a healthy, and pleasant situation they will be able to furnish young ladies with every accommodation. And as they intend to devote themselves wholly to the improvement of their pupils, they hope to merit

some share of public patronage.

Instruction will be given in the following bran

-viz.: Reading, Writing, Arithmetic, Ap and Modern Geography, projecting Maps and the use of Globes, Ancient and Mod. A tory. Rhetoric, Logic, Natural, Moral, and lectual Philosophy, English, French, and Languages, Botany, Chymistry, Drawing, P. ing and Fancy Work. The young Ladies will have access to a good Library, and those, who may wish to pursue the studies of Natural F' slost phy, and Chymistry, may enjoy the advantage of seeing the most of the experiments in each performed.

Amherst, Mass. April 26, 1823.

ACADEMY FOR YOUNG LADIES. MR. H. WILBUR and Miss E. CHAPM'N respectfully acquaint their friends and the public that more pupils can be accommodated at their rooms, Chauncey Place, and request that those who intend favouring them with pupils for the summer quarter would please to enter them by the first Monday in May if convenient, that their classes may then be organized for the season.

Boston, April 26th, 1823.

JUST received, and for sale by LINCOLN & D. MORAL CATECHISM. MANDS, No. 53, Cornhill,
The Moral Catechism, by Rev. DANIEL CHESMAN, designed for Sabbath Schools and family instruction, illustrating the principles of morality is a plain, easy and simple manner, suited to the in-

No wish is entertained, that this Catechism should crowd out others on the doctrines and his torical parts of the Bible; but only, that it should

have a place among them.

Parents and Directors of Sabbath Schools are requested to call and examine this little work. Price 6 cts. -50 cts. dozen.

PASSAGE OF THE DELAWARE.

BY THOMAS SULLY, OF PRILADELPRIA. THIS PAINTING, which is eighteen feet lost and twelve feet wide, represents the PAS-SAGE of the DELAWARE, on the 25th of December 1888 cember, 1776, by the American Troops, under the command of General WASHINGTON.

at DOGGET'S REPOSITORY, No. 16, Market street. Price of Admission 25 cents. Tickets 50 cents, not transferable.

FOR sale a Royal PRINTING PRESS, nearly as good as new. Apply at the Recorder Office.